

THE
DOCTRINE
OF THE
PASSIONS

Explained *and* Improved;

OR,

A Brief and Comprehensive Scheme

OF THE
NATURAL AFFECTIONS
OF MANKIND,

Attempted in a plain and easy Method; with an
Account of their Names, Nature, Appearances,
Effects, and different Uses in Human Life:

To which are subjoined,

MORAL AND DIVINE RULES
For the Regulation or Government of them.

By I. WATTS, D. D.

*He that hath no Rule over his own Spirit, is like a City
that is broken down, and without Walls.*

Prov. xxv. 28.

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Mary Quaise



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THE
P R E F A C E.

THE motions of the heart of man are infinitely various: the different forms and shapes in which our *passions* appear, the sudden and secret turns and windings of them through the heart, with the strange mixtures and complications of them in their continual exercise, are innumerable and nameless. 'Tis as hard, almost, to reduce them to a perfect scheme, and to range all their excursions into exact order of science, as it is to bring them under complete government in practice.

Yet since it is of such vast importance in human life, to regulate their motions, that they may not become
utterly

utterly exorbitant and mischievous, I thought it proper, for this end, to make a diligent inquiry into the nature of these *mingled powers of flesh and spirit*, to take a survey of them in a comprehensive view, and draw them into a little system. With no small care I have attempted to range them in some tolerable order and method under general names, to trace out and observe their causes, their effects, their influences on human affairs, and the various purposes which they serve in the life of man. This is not only desirable, as it is a part of the *science of human nature*, or the knowledge of ourselves, without which we can never pretend to be *philosophers*; but this may also give us some assistance toward the forming proper *rules* for their better management, and the bringing these active and restless promoters, or disturbers of our happiness, under a moral and religious discipline; and without this, we can neither be men of wisdom nor piety.

The

The *natural affections* of man are designed for valuable ends in life, when put under due government: they will render difficult duties easy, and relieve many of the troubles and fatigues of the present state. But if they are let run loose without controul, or if they are abused, and employed to wrong purposes, they become the springs and occasions of much mischief and misery.

The interests of virtue and vice are greatly concerned in this matter. The *regulation of the passions* is a thing of unspeakable moment to us, considered either as *men* or as *christians*. Ungoverned passions break all the bonds of human society and peace, and would change the tribes of mankind into brutal herds, or make the world a mere wilderness of savages. Passion unbridled would violate all the sacred ties of religion, and raise the sons of men in arms against their Creator. Where passion runs riot, there are none of the rights of God or man secure from its insolences.

But when these vehement powers of nature are reduced to the obedience of reason, it renders our conduct amiable and useful to our fellow creatures, and makes virtue shine in the world in its proper ornaments; this will go a great way to procure our own ease and happiness, so far as 'tis attainable in this life, and it will tend to make our neighbours happy as ourselves. What is the true *use or abuse of the passions in religious affairs*, is very little mentioned in this treatise, because 'tis the whole professed subject and design of those *Discourses of the Love of God, &c.* which were joined with this treatise in the first edition of it, and I intend shall be shortly published again: but these two books now stand separate, that readers of a different genius may please themselves. Thus much I may be permitted to say here, that the soul which governs its affections by the sacred dictates of reason and religion, and keeps itself at a proper loose from every creature, stands much less exposed to the injuries

of trials and sorrows of life, and is better
of prepared to part with all earthly com-
a-forts at the call of providence. Such
s, a happy temper of mind will enable us
in cheerfully to resign life itself, with all
a its mortal interests, at the appointed
nd hour, and to enter gloriously upon the
in nobler employments, and the diviner
urveys that await us in the upper world.

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THE
DOCTRINE
OF THE
PASSIONS
EXPLAINED AND IMPROVED.

SECT. I.

The various senses of the word.

THE word *passion*, in the abstracted and logical sense of it, denotes the *receiving of the action of some agent*: as if an archer bend his bow, the archer is the *agent*; the bow is the *patient*; the *bending*, as it comes from the archer, is the *action*; but as it terminates in the *bow*, it is called the *passion*. But this is entirely philosophical sense of the word, and never used in common life, therefore I omit it.

Yet we may just take notice, that the term *passion* sometimes signifies any painful

12 *Various senses of the word Passion.*

ful suffering of soul and body: for it is in this sense we use it when we speak of the *passion of Christ*, whereby we mean his agony in the garden, and especially his death on the cross; and so it is used in our translation of the bible, *Acts i. 3. He shewed himself alive after his passion.*

Passions, in this discourse, signify the same with *natural affections* in general, such as love, hatred, joy, hope, anger, sorrow, &c.

Here we may observe, that the term *passion* is often used in conversation in a more limited sense, to denote one of these particular affections, *viz. anger*, or *sudden resentment*; as the word *affection* is used sometimes also in a limited sense, and signifies *love*. So we say *Moses was once in a passion*, whereby we mean *he was angry*; or *Jonah was a passionate man*, i. e. he was given to sudden and violent *resentments*: and in the same manner we say *David had an affection for Jonathan*, i. e. he loved him: or *St. John was a very affectionate man*, i. e. he was of a loving and kind disposition. But in this discourse we take *passion* and *affection* to mean the same thing, and to extend to any of these powers or principles in human nature, which were just mentioned; such as *love, joy, &c.*

The name of *passion* seems to have been given originally to these *affections* of human nature, either from the impressions or commotions which the animal powers receive by the soul's perception of that object which raises the passion, or from the impression or sensation which the soul receives by this commotion of the animal powers, or perhaps from both these, as this subject will be afterward explained.

SECT. II.

The description of the Passions, together with a general division of them into three ranks.

It is evident from the nature of things, that there must be in pure and separate spirits some *affections* correspondent to most of those *passions* which our spirits feel who dwell in animal bodies. They have love and hatred, desire and aversion, joy and sorrow, fear and hope, as well as these: but while we dwell in these bodies, the affections of our *minds* will be accompanied with some commotions of *animal nature*, and some peculiar sensations, whereby, as I hinted, they obtain the name of *passions*. Now it is exceeding hard, if not impossible, for us precisely to distinguish

distinguish how far the animal nature, and how far the mind or spirit, are concerned in producing all these effects, and in raising these sensations or commotions which we call *passions*. I shall confine myself therefore in this discourse only to give some account of these complex workings of our compound nature, as we find them in our present embodied state.

The *passions* may be thus described: they are those sensible commotions of our whole nature, both soul and body, which are occasioned by the perception of an object according to some special properties that belong to it. See *sect. III. rem.* 2 and 3.

An object which is suited to excite the passions must have one of these three properties, *viz.* it must be either *rare* and *uncommon*, or *good* and *agreeable*, or *evil* and *disagreeable*: or at least we must have such an idea and apprehension of it, before it can excite any passion in us.

Now if we will distinguish the chief passions of our nature according to their objects, and confine ourselves to the common words and names whereby they are usually called, we may make three ranks of them; which for distinction's sake, shall name the first, second, and third

rank
ranks,

rank. The two first are *primitive*, the third is *derivative*.

The first rank of passions are these three ; *admiration*, *love*, and *hatred*.

If the object be rare or uncommon, it excites *admiration* or *wonder*.

If we look on it as good or any way agreeable to us, it may engage our *love* ; but if it be evil or disagreeable, it moves our *hatred*. Note here, I take the words *good* and *evil*, and consequently, the words *love* and *hatred*, in a very large sense, which I shall account for afterwards.

The second rank of chief passions are the divers kinds of *love* and *hatred*, which so are distinguished by their objects.

If the object appear valuable, it raises *love of esteem* ; if worthless, the hatred is called *contempt*.

If the object appear fit to receive good from us, it is *love of benevolence*, or *good-will* : if it appear rather fit to receive evil from us, the *hatred* is called *malevolence*, or *ill-will*.

If the object appear pleasing, and fit to do us good, it raises the *love of complacence*, *delight* ; if it be displeasing, and unfit to do us good, it excites a *displeacence*, or *dislike*.

From *love* and *hatred* in their different kinds, (but chiefly from *complacence* and

displacence) arise several more chief passions, which may be called the third rank, and which are also distinguished by their objects.

Note, In this pair of passions, *complacence* and *displacence*, and in all the third rank, which is chiefly derived from them, the pleasing object is more properly called *good*, and the displeasing object is more properly called *evil*, than in the passions before-mentioned.

If the good be absent or unpossessed and possible to be obtained, the passion of love grows up to *desire*; if the evil may possibly come upon us, the hatred expresses itself in *aversion*, or *avoidance*. Though there may be also an *aversion* to some evil from which we are sufficiently secure.

If there be any prospect of obtaining the absent good, there is a passion excited which is called *hope*; but if the absent evil be likely to come upon us, it raises the passion of *fear*.

Fear also arises from a present or expected good in danger of being lost: and there is a *hope* of security from some present threatening evil, or of deliverance from some evil that is present.

If the good be actually obtained, the evil prevented, it excites our joy and

gladness; if the good be actually lost, or the evil come upon us, it causes sorrow, or grief.

Whoever helps us to attain this good, or prevents the evil, excites in us gratitude: whosoever hinders our attainment of good, or promotes the evil, raises our anger.

There are very few, if any, of the passions for which we have any name, and which are usually taken notice of in the heart of man; but they may be reduced to some or other of these general heads, as I shall explain them.

I don't pretend to lay down this distinction and arrangement of the *passions of man* as an uncontroverted or certain thing: but upon the best survey I can take of the various workings of the heart of man, as well as of the several authors who have written on this subject, I don't find any of them lead me into an easier or better scheme than this. A good logical scheme and arrangement of things has some advantages in it; it shews us the relations of various things to each other, their correspondences, their similitudes, and differences; and it greatly assists the memory: but it is still of more importance to describe the several passions with justice and truth as they are in nature, than

to range them in logical classes and just order.

S E C T. III.

A further account of the nature of the Passions, in some remarks concerning them.

IT appears by what I have already said, that the passions are certain principles or powers in man of a mixed nature, belonging partly to the soul or mind, and partly to the animal body, i. e. the flesh and blood: for it is evident, that when we perceive any object with such properties as are before-mentioned, we find usually some ferments of the blood, or natural spirits *, or some alterations which affect the body, as well as we feel special impressions on our minds. What these special ferments are, or what the distinct commotions of the nerves, or inward parts

* What I call here *natural spirits*, are sometimes called *animal* or *vital spirits*, which are supposed to be the springs or mediums of animal motions, both inward and outward: but whether these be some refined spirituous liquids, or vapour drawn off from the blood, or whether they be nothing else but the elastic or springy parts of the air drawn in by respiration, and mingled with the blood and other animal juices, is not yet entirely agreed by philosophers.

d just of animal nature in the several distinct passions, is not easy to determine with exactness: it requires a good skill in anatomy, and long and watchful observation of the workings of the several passions, to write on this subject with success. The ingenious *Descartes* has aimed at it in his treatise on this subject, and perhaps hath as happily performed it as could be expected, considering how much less acquaintance with animal nature the learned world had arrived at in his age.

I proceed now to give some further account of these *pathetic powers* of human nature by the following remarks.

I. It is not necessary that the object which excites our passions should be something actually present with us; for if there be but the idea of it found in the mind or imagination, it is sufficient to raise intense passions; sometimes *horror* and *fear* may be unruly and violent, when the objects or occasions of them are far distant; but they are supposed to be approaching: and sometimes the very absence of pleasing or displeasing objects may be the occasion of *grief* or *joy*; but it is then the perception of this absence that is the immediate cause of them.

II. The *passions* are wont to be described

bed as mere *inward sensations* *. But since there are some few of the *passions* that include acts of *volition* in them, or some propensities or outgoings of the *will*, as well as perceptions of the *mind*, such as the passions of *desire*, *aversion*, and their species, I chuse rather in this place to describe the *passions* in general, as some *sensible commotions of our whole nature, both soul and body*, which description may perhaps more fully comprehend all the *passions*.

III. Though most of the *passions* are confessed to be *sensations*, yet I have frequently in my discourses of the *love of God*, &c. called them *active and sprightly powers*, because some of them include the act of the *will* in them, and very few of them are so entirely *passive* but they have a tendency to excite the person to lively and vigorous actions of some kind or other: and indeed this is the chief design of them in the nature of man.

IV. Because several of the *passions*, or these

* I have sometimes described the *passions*, as the *soul's sensations of some commotions in animal nature*, arising from the perception of peculiar objects. And I think it is not of much importance whether they be called the *soul's sensations of commotions in the body*, or *sensible commotions of soul and body*. I am sure both are included in every *passion*.

These commotions of animal nature, do particularly affect the heart, therefore the heart in the common sense of mankind is reckoned the *seat of the passions*, and they are sometimes called the *passions of the heart*. 'Twas probably from this observation that some ancient philosophers and writers, among other nations as well as the *Jews*, supposed the heart to be the special seat and residence of the soul or intellectual spirit, and on this account the heart in scripture as well as in *Heathen* writings is used to signify the soul itself.

V. The ferment of the animal juices, and the motion of the blood, are not the only things which are affected while *passion* is raised; for most of the passions have some effects on the colour or features of the countenance, and especially on the eyes, and discover themselves by gestures or voices, or other outward signs: so sorrow is discovered by tears and groans, mirth by laughter, joy by a smiling countenance, and anger by frowning, &c. Whence it comes to pass that many of them are so happily imitated by painters.

VI. It is true that the passions are generally, if not always, raised or occasioned by the perception of some object, according to the special properties that belong to it; yet there are several things in the

22 *General remarks on the Passions.*

nature and the life of man which greatly dispose the heart to particular passions and render it much more susceptible of them; such as *age, constitution, health or sickness, weather, &c.* which I shall hereafter enumerate more particularly.

VII. Though the complexion of some persons make them more susceptible of these pathetic commotions *in general* than others are, and though the natural or accidental state or circumstances of some persons, and at certain seasons, dispose them more to *particular* passions, such as *fear, anger, joy, hope, &c.* yet there is scarce any person, whatsoever be his complexion, or his age, or his circumstances who makes a strict and narrow observation of what passes within him, but will find almost all the passions of nature at one time or other rising in him in greater or less degrees.

VIII. Though the chief, and the original passions are these which were before named, *viz. wonder, love, hatred, esteem, contempt, &c.* yet they include a great variety of particular affections under them. In many of the passions the ferments of flesh and blood, and the sensations and motions of the mind, are so exceedingly swift and momentaneous, they are so joined and complicated with each other, and

they run so often into one another in an undistinguished mixture, that it is exceeding hard to give such an accurate and distinct account of all of them as one would wish or desire.

IX. There is another thing also that makes a just and accurate scheme of the passions very difficult, if not impossible; and that is, that the language of men has sometimes made one word to signify very different passions or appetites; as for instance, the word *love* signifies *gluttony*, which is the love of eating good victuals; and *friendship*, which is the love of an equal intelligent being; and *ambition*, which is the love of honour; and *concupiscence* or *lust*; all these are called *love*. So *modesty*, which is the spring of innocent blushes, and the guard of virtue; and that blush of *confusion* and *dishonour*, which is the just effect of guilt, are both called *shame*. These are different ideas, but the same name still.

Again, The language of men hath sometimes combined and associated several ideas of different passions into one word or name; such as *jealousy*, *suspicion*, *envy*: and sometimes where the passions themselves have scarce any difference, yet there are different names for them; as *anger*, and *wrath*, and *fury*: and there are ma-

ny other combined passions that have no name. A perfect scheme therefore is not to be expected.

X. Finally, I would give my readers notice, that several of these principles, qualities, or tempers in men, which have ranked among the *passions*, may be called *virtues* and *vices*; as *pride*, *envy*, *good-will*, *compassion*, &c. and are so described by the writers of *morality*: but since they are often attended with particular ferments or commotions of animal nature and distinct sensations of the mind, I have given them a place among the *passions*.

These things being premised, I proceed now to give some account of each general or original passion, with the particulars contained under it.

SECT. IV.

Of admiration or wonder.

THE most primitive and original passions, or those of the first rank, are *admiration*, *love*, and *hatred*.

First, *Admiration*. When we perceive any object that is *rare* and *uncommon*, that is *new* and *strange*, either for its kinds, or for its qualities; or when we meet with

such an occurrence or event as is *unusual* or *unexpected*; or such as is at least unusual at such a particular time and place, we are struck with *admiration* or *wonder*: and that without any consideration whether the object be *valuable* or *worthless*, whether it be *good* or *evil*. We wonder at a very great or a very little man, a dwarf or a giant; at a very little horse, at a huge snake or toad, at an elephant, or a whale, or a comet, or at any rare performances of art, as moving machines, such as clocks, watches with a variety of uncommon motions and operations; we wonder at a piece of extraordinary wit, skill or learning; even at artificial trifles, as a flea kept alive in a chain; at any uncommon appearances in nature discovered by a telescope, a microscope, &c. *Admiration* has no regard to the agreeableness or disagreeableness of the object, but only the rarity of it. And for this reason *wonder* seems to be the first of the passions.

If the object which is *rare* or *uncommon*, appears to us on a sudden, or in an unexpected moment, we give it the name of *surprise*.

If our wonder arise to a high degree, we call it *amazement* or *astonishment*.

This passion discovers itself by lifting up

up of the hands or the eyes, and by an intense fixation of the sight or the thoughts. When it rises very high on a sudden, it will stop the voice, and reduce the person as it were to the fixed posture and silence of a statue for a few moments, this is called *stupor*. And if *fear* be joined with it, it will produce more unhappy effects.

Let it be observed, that this passion has properly no opposite, because if the object be not *rare* or *new*, or if the appearance be not *sudden* or *unexpected*, but a mere common and familiar thing, or an expected occurrence, we receive it with great calmness, and feel no such commotion of nature about it; we treat it with *neglect* instead of *wonder*: now *neglect* is no passion. The rest of the passions, at least the most of them, go in pairs.

Let us take notice also that *admiration* is most frequently excited in young persons, and such as have had but little opportunity of furnishing themselves with the knowledge of various things, either in nature or providence, or in the sciences; whereas wise and learned men, who have seen or known a large variety of objects and events, seldom find things rare and new, or strange enough to wonder at.

I might

I might observe also, that those who are of a very heavy and stupid genius, have not curiosity or sprightliness enough in their constitution to take notice of things new and strange; and they are not very subject to *admiration*.

Thus it appears why wise men and fools do not so often wonder as persons of a middle rank of genius or improvement.

The great end and design of this passion of *admiration* is to fix our attention upon the admired object, to impress it more effectually upon our memory, as well as to give a sensible delight to the mind of man, which loves newness and variety; and especially where the object has any thing in it that is *valuable* or *agreeable*, which would incline us to *esteem* or *love* it. This leads me to the next general passions of the first rank.

SECT. V.

Love and hatred.

THE motions of the mind, and the correspondent ferments of the blood, are very numerous in our natures, and are not always happily distinguished by those words and names which have been commonly applied to them. When we treat

treat of any subject, we must for the most part take the names of things as we find them, for there is no possibility of making the bulk of mankind for whom we write change their usual forms of speech, in order to obtain a more philosophical exactness.

The next primitive passions therefore I continue to call *love* and *hatred*.

Love in general implies some approbation of, or propensity towards what appears to us as good : *hatred* is a disapprobation of, or aversion to what appears to us as evil. But the words *good* and *evil* in human languages, being extended to a vast variety of different objects, the names of *love* and *hatred* (but especially *love*) have been used in as great a variety of significations, and are become very equivocal words, *i. e.* words of many meanings. And therefore I take *love* and *hatred* here in so general a sense as may be applied to all those passions which arise from the several objects, which may be called *good* or *evil*.

In this general sense therefore the word *good* may signify any thing that we can look upon with *esteem*, with *good-will*, or with *delight* ; and *evil* may be extended to mean whatsoever we view with *contempt*, with *ill-will*, or with *disgust* : and hence

ence arises the second rank of general primitive passions, viz. *esteem* and *contempt*, *good-will* and *ill-will*, *delight* and *disgust*, all which are but different kinds of *love* and *hatred*.

S E C T. VI.

Esteem and contempt.

THE first sort of *love* is called *esteem*, and its opposite is *contempt*. I grant that these words *esteem* and *contempt* may sometimes be used to signify a calm and deliberate judgment of the mind, concerning those objects which are either *valuable* or *worthless*. Yet if we will enter into ourselves, and consider our own inward sensations, and what passes within us, we shall find that when we *esteem* or *despise* any thing in a high degree, it will cause the ferment of the blood and natural spirits, or some commotion in animal nature.

I know some writers have made *esteem* and *contempt* to be species of *admiration*: but there are several reasons for which I think they are much better ranked under *love* and *hatred*, especially since they suppose some degree of *good* or *evil*, i. e. *worthiness* or *unworthiness* in the object.

Esteem

Esteem is that passion which arises from the mere consideration of some excellency, or something that is valuable in an object, and it belongs either to persons or things. *Contempt* arises from the mere consideration of a worthless object, and especially if it be proposed to us with a pretence of excellency in it. So we *esteem* a good picture and the hand that drew it, or a good piece of clock-work and its author: but we *contemn* an ill painting or any bungling performance, as well as the maker of it, *i. e.* considered in that view. And if any plain and common engine be made well, yet if it be proposed to us as a pretended piece of art, in that view we *despise* it.

If our *esteem* be raised by an object which has any thing in it either great and sublime, or solemn and sacred, it is called *reverence* or *veneration*. So we *revere* the persons and the counsels of our parents and superiors: we have a *veneration* for the holy bible, for the memory of the prophets and apostles, and for the names of St. *Austin*, and Sir *Isaac Newton*.

And I think when this *veneration* is *high esteem* has God for its object, it may be properly termed *adoration* or *inward worship*.

Our *esteem* of God, or *adoration*, manifests itself in never mentioning his name without awe and reverence, in bowing on the knee, in prayer and praise, in all the several forms of outward devotion, and in a quick resentment of any dishonour done to him. Our high *esteem* or *veneration* of a man appears in a humble respectful behaviour toward him, speaking his praises, imitating his excellencies, and resenting his dishonours. *Contempt* discovers itself as the turning the back, shrinking up the nose, thrusting out the lip, by derision and laughter, and terms of ridicule and sneering.

As we *esteem* an excellent object, and *contemn* what is worthless; so it may be required here, whether there be not a great part of affection which arises especially towards an intelligent object that has some disagreeable or dishonourable qualities, and which we may call *diseesteem* or *disapprobation*. *Dishonourable* qualities are distinguished from those which are merely *worthless*, and raise a motion of the mind a little different from *contempt*. Nor yet is *diseesteem* quite the same thing with *displeasure*.

As we manifest our *esteem*, *diseesteem*, and *contempt* of other persons and things; so we ourselves may be the objects of the same

same affections working in our own minds.

If we esteem ourselves and our own good qualities no higher than they deserve, it has been called by some writers *generosity*, which is a just sense of one's own worth, and which has some valuable effects in human life: but this word is more used for *bounty*.

A due *courage*, a just *fortitude*, and *modesty*, a readiness to meet dangers, and to undertake great exploits, are the natural effects of this *generosity*.

And if at the same time we consider that our nature is subject to many errors, follies and weaknesses, and that we have been guilty of many actions that diminish our reputation, honour or worth; this will raise in us some *disapprobation* or *disesteem* of ourselves. This is the becoming affection of *humility*, which is very consistent with the *generosity* before-mentioned.

If this sense of our own weakness spring not from a just judgment and estimation of things, but merely from a certain frailty and infirmity of the mind, and arise to a greater degree than it ought, and especially if it sink the spirits and overwhelm us with an unreasonable confusion, it is called *abjectness of spirit*, which often appears in a sort of awkwardness in behaviour.

r, in perpetual and unreasonable bashfulness, in sheepish and downcast looks, and unmanly carriage and conduct.

From this *abjectness of spirit* rises *cowardise* and *meanness* of soul, and an inability to attempt any thing great and glorious, as well as an inclination to practise mean and low flatteries, and base submissions without reason.

But, on the other hand, if a man has too high an esteem of his own good qualities, and his own merit, this excites the vicious affections of *pride* and *self-sufficiency*, *conceit* and *vanity*. This is sometimes called *arrogance*, because it assumes and attributes to self more than is due: sometimes it is termed *self-admiration*; but then the word *admiration* here does not signify *wonder*, but *esteem*.

From this *pride* and *self-conceit* many times springs an *undue courage*, or boldness to attempt what is too high and hard for us; which is properly called *temerity* or *rashness*, and is not *true fortitude*, or *greatness of soul*.

Hence also arise *haughtiness* and *insolence* in our carriage toward our fellow-creatures, and *scorn* and *disdain* toward those whom we think much beneath us.

We have so much of *pride*, *vanity*, and *self-love* in us by nature, that we take all
occa-

occasions to borrow from every thing that has any relation to us, some fine plumes to dress ourselves in, and to advance our *self-esteem*. We value ourselves for our country or nation, for our native town, for our ancestors or family, if any thing excellent or honourable have been ever reported concerning them. We are senseless, as to pride ourselves in being first in trifles, or chief even in worthless or vicious qualities.

This evil principle of *pride* is discovered oftentimes by an affected mein and air, by a toss of the head, by a lofty look, by a stately and strutting gait and gesture, by dwelling at a looking-glass, by talking much of one's self or family, by speaking to equals in a scornful tone, although they were much our inferiors, and by speaking to inferiors and treating them as though they were cattle.

Though the terms of *scorn* and *disdain* are generally applied to the character of *pride* and *arrogance*, yet they may be sometimes used in a good sense; as when a man of honour, a man of virtue, a person of a *generous* and great soul *disdains* and *scorns* to stoop to any mean and base practice, even under the strongest temptations.

Here let it be observed (according as we have

ve before hinted in general) that *generosity* and *humility* may be called *virtues* rather than *passions*; because the ferments which are raised by them in the blood and natural spirits, are very small, and not often sensible: but *pride* and *abjection* of mind may be justly counted *passions*, as well as infirmities or vices of nature; for both of them betray themselves very sensibly in animal nature, in the outward behaviour, in the countenance and the features.

Though these two passions, *viz.* *abjection* and *pride*, seem to be contrary to each other, yet they very commonly meet in the same persons: for those who in prosperous circumstances are puffed up with *pride*, and carry it with a haughty disdain and insolence towards their neighbours, are oftentimes found to be of a mean and cowardly soul, and sink into the greatest *meanness* and *abjectness of spirit*, when adverse providence and calamity attend them.

The mind that is *generous* and *humble*, that has a just and becoming apprehension of its own worth, and a lowly sense of its own frailties, maintains generally more equal temper in different circumstances of life, and possesses the pleasing virtue which we call *equanimity*.

SECT.

S E C T. VII.

Benevolence and malevolence.

THE second sort of *love* is called *benevolence* or *good-will*. But before I divide it into several kinds, I would distinguish it from the love of *complacency* or *delight*; and indeed, if words or names were now to be coined and appropriated to these two sorts of *love*, as they are called, I should scarce use the word *love* to signify both of them, since their acts and objects are so very distinct, as will appear by what follows.

The object of *benevolence* is a thing or person fit to receive good from me: the object of *complacency* is a thing or person fit to do me good, or to give me pleasure.

Benevolence is an inclination or propensity to seek the happiness or welfare of any being: *complacency* is the derivation of some degree of happiness to one's self from any being*.

* I desire it may be observed here, and throughout this discourse of the passions, that I describe them all as they are found in men, and not as they may be by way of analogy transferred to pure spirits, or to God himself: for when these human passions are ascribed to God in scripture, or in theological writings, we must a little alter our idea of them, and remove every thing from the divine idea that is frail or imperfect.

Complacence is a passion that terminates ways finally in one's self, to make one's self easy and pleased, though another living or person may be the object of it : *malevolence* always terminates in that which is the object of it, in order to make that object easy and happy, whether it be ourselves or our neighbours.

Benevolence or *good-will* therefore chiefly and most properly has some sensible being for the object of it, as man or some other animal : but we take *complacence* or *delight* in garments, flowers, houses, herbs, meats, drinks, books, conversation, or any thing that pleases us, as well in our animal or intellectual fellow creatures, or in God our Creator.

Complacence always supposes some present good in the object suited to our desires or delights ; *benevolence* sometimes is laid out upon an object that has no such present good in it as we can desire or delight in, but only some foundation of future good, or some capacity to be made good or agreeable. A pious man can never love wicked men with the love of *complacency* or *delight* ; but he may exercise the love of *benevolence* towards them, pity them, and to wish their recovery. Our Saviour could not love the bloody city of *Jerusalem* with *complacency*, because

it killed the prophets, and blasphemed God and his Son ; but he loved it with *benevolence*, and wept over it some tears of compassion.

There may be, and there are a thousand objects of *benevolence* or *good-will*, in which we have no *complacency* or *present delight*. God, and angels and good men exercise *benevolence* towards sinners, in whom they have no *complacency* : but there can hardly be any person, or any sensible being, in which we take *delight* ; but we have a *good-will* to it, and wish its welfare.

Thus, though *benevolence* and *complacency* greatly differ in their nature, yet often meeting and centering in the same object, the word *love* is applied to signify both, and too often without a just distinction.

Having premised all these things, let us proceed to discourse of the *love of benevolence* or *good-will*, and its contrary *malevolence* or *ill-will*, and to distinguish them into their several kinds.

Benevolence consists in a hearty concern for the welfare of any sensible being, or a propensity to do good to it. In a large sense indeed the word may be applied to that respect which we sometimes shew to inanimate beings, which are not supposed

be sensible. If we see the fine garden
Kensington, or the noble paintings of
Raphael at *Hampton-Court*, we wish them
 long continuance in their beauty, and
 that no rude hand may ever destroy them.
 At this *benevolence* or love of *good-will* is
 more properly exercised toward intelli-
 gent or sensible creatures only.
 Though every man in reality bears
good-will or *benevolence* toward himself,
 the word *benevolence* generally means
 the *good-will* or *love* we bear to another.
 If the being which is beloved be ac-
 counted inferior to the lover, it is called
 the love of *simple benevolence*, or *good-will*,
 without any other name; so a master
 may love his servant. If the beloved ob-
 ject be esteemed equal to the lover, there
 is generally some mutual *complacency* or
right mingled with it, and it gains the
 name of *friendship*; so one friend loves
 another. If the object be superior, then
 the love of *good-will* is joined with *esteem*,
 and it is termed *honour* and *respect*; so a
 servant loves his master. But if God
 himself be the object of it, there ought
 to be the highest *esteem*, as well as the
 greatest degree of *complacency* joined with
 it, and thus love grows up into *devotion*.
 Though it must be confessed, the word
devotion has been sometimes used also with

regard to one's country, one's religion or one's prince, as well as to one's God. " This love of *benevolence* or *good-will* while it wishes well to the objects of it does oftentimes dispose us to think well of them too, which is called *charity*, or *charitable opinion*. It inclines us to *beneloquence*, or speaking well of them ; to *civility*, or speaking kindly to them ; to *humanity* or *beneficence*, that is, treating them well, or doing good to them, according to the wants of the one, and the prudence and capacity of the other. This *good-will* generally discovers itself in a pleasing countenance, a soft and smiling air, affability of speech, gentleness of behaviour, and a hand extended to invite or relieve the oppressed and the miserable."

" The love of *friendship* does, as it were, unite itself to the object ; it produces communion of benefits, and causes a mutual communication of good offices between the lover and the person beloved."

The love to superiors, which is called *honour*, *respect*, and *veneration*, generally carries with it subjection to the object beloved, and makes us use our utmost endeavours to observe and please the person beloved, by submission and by obedience.

Devotion

Devotion to God, which is the highest love, obliges us to perform all proper acts of *adoration* and *worship* towards himself, as well as to obey him in all other things which relate to ourselves, or to our fellow creatures.

This endeavour to please and serve our superiors whom we love, when it rises high, is called *zeal*, whether it regard God or a creature: we shew our *zeal* for our king or our country, as well as for our God.

Yet we may observe also, that *zeal* is sometimes manifested for some particular motions or practices; not only where God or our superiors are interested, but where our own opinions, or humours, or inclinations, are chiefly concerned, or the opinion of some sect or party to which we are attached.

If the object of the love of *benevolence* be in miserable or mournful circumstances, 'tis then usually stiled *pity* and *compassion*: And this is one of the tenderest affections which belong to human nature. If the miserable object be inferior, our inclination to help and relieve it is called *mercy* and *charity*; and if the object be poor, 'tis called *bounty* and *liberality*.

If the object of the love of *friendship*

be in misery, it gains the name of *sympathy*, whereby the lover expresses an inward sense and fellow-feeling of the pains and sorrows which his friends sustain: though perhaps this might as well be brought in under the passion of *sorrow*, unless we extend the word *sympathy* to signify our communion in all the joys and sorrows and all the concerns of our friends. "

Now let us consider how *malevolence* or *ill-will* manifests itself. It implies in it a desire of some evil to fall upon the hated object; it discovers itself in frowns and lowering countenance, in *uncharitableness* in evil sentiments, hard speeches to or of its object, in cursing and reviling, and doing mischief, either with open violence or secret spite, as far as there is power.

Whether the hated object be superior, inferior, or equal, it may keep the same name, and be called *ill-will*: If it extends to parents, masters, and good magistrates, it becomes a spirit of *rebellion*: If it arises against God, it grows up to horrid *impiety*.

If our *ill-will* or hatred express itself particularly toward an object considered merely in mournful and miserable circumstances, 'tis then called *cruelty* and *inhumanity*, or *hardheartedness*. This evil temper inclines persons to insult their fel-

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low creatures under their miseries, instead of pitying and relieving them. If our *hatred* arise to a high degree, and more especially if it be without a cause, is called *malignity* and *malice*; which is the most hateful temper in the sight of God and men, and is one of the chief parts of the image of the devil.

S E C T. VIII.

Complacence and displacence.

THE third sort of love and hatred are *complacence* and *displacence*. If the object be agreeable to me, and suited to give me pleasure, the love which I express to it is called the *love of complacence* or *delight*; and this extends (as I have hinted before) to trees and fields, to meats and drinks, to business and studies, and to every inanimate thing that is capable of giving me pleasure, as well as to animal or intelligent beings.

The love of *complacency* or *delight*, has almost an infinite variety of ways to express itself, according to the various objects of it. We gaze upon a pleasing figure, or gay landscape, or beautiful picture, we listen to music or agreeable dis-

44 *Complacence and displicence.*

course, we walk long in a fine garden we smell to flowers, we eat and drink the food that we love, we are intent on delightful studies, we dwell in the company of our friends, and prolong the enjoyment of the thing that pleases us.

If this *complacency* rise exceeding high towards objects that are inferior, and especially if it exceed the bounds of strict reason, it is called *fondness*: so children are fond of birds, and of their painted toys.

Yet here I would take notice once for all, that there is something of this *complacency* or *fondness*, which is very innocent and agreeable in the love which God our Creator has ordained, between kindred or the nearest relations, and which in general, is usually called *natural affection*; but being superadded to the various names of *love* or *benevolence* to inferiors, superiors, or equals, renders each of them a sort of distinct species, for which there are scarce any names in our language. *Parents* love their children with a *fondness* and tenderness, added to simple benevolence: *children* love their parents with *fondness* and *veneration*; *husbands* and *wives* love each other with a *fond* and tender *friendship*; *brothers* and *sisters* find also a mutual *fondness* superadded to the mere *love of equals*.

Th

This *fondness* for near relations is manifested by the eyes, by the lips and voice, by the countenance and behaviour, and by a thousand nameless airs of kindness and tenderness, which nature teaches and understands: nor do we know how to give distinct names to these different sorts of love, unless we borrow them from the *Latin* name of those relations, and call them *parental* and *filial*, *conjugal* and *maternal* love, all which imply *benevolence* joined with a special kind of *complacency*. "

Perhaps some readers might think it a strange unpardonable omission, if in a treatise of the *passions*, I should be quite silent of that passion, which is known to be one of the strongest, *i. e.* the *love* which man bears to the woman whom he seeks for a wife: but this has such complications and peculiarities in it, that I leave it to the description of other writers. And as for the lewd and vicious passions, which unjustly assume the same name, they are not fit to be mentioned in this place.

As an agreeable object gives *complacency* or *delight*; so where the object is disagreeable, it raises *displicence*, *dislike*, or *disgust*. The word *disgust* is borrowed from the disagreeableness of food to our

46 *Complacence and displicence.*

palate, and it is most frequently used in such a case, where the object has been once agreeable, but now ceases to be so.

If this *displicency* rise to a very high degree, we call it *abhorrence*; and sometimes by a metaphor borrowed from disagreeable food, 'tis called *loathing*. This is manifested by some distortions of the countenance, and by shutting the eyes, stopping the ears, turning away the face, or leaving the room.

Where this disagreeableness between the person and the object is something very peculiar in nature, or is wrought into the very constitution of persons by some early accident in life, or by some long and indulged habit, it obtains the name of *antipathy*: so some persons have a natural antipathy to a cat or a spider, or to some particular sort of food; and the effects of it are oftentimes very sudden and strong; it occasions sweating, paleness, tremours, fainting, &c.

Most, or all of these *general passions* may be exercised toward ourselves or toward others. As the love of *esteem* may have self for the object of it, so may the love of *benevolence* or *good-will*, as was hinted before, and so may the love of *complacence* or *delight*. We desire the welfare of ourselves, we may be pleased with our
selve

elves, and delight in self. When *self* is the object, all these are properly called *self-love*, and all the various kinds and branches of it are called *selfish passions* *.

The most of these *selfish* passions are innocent, when kept within proper bounds, and were designed for the service of man, to guard him from evil, and to promote his welfare; yet there is something more generous and honourable than the passions of *esteem*, *benevolence*, and *complacence*, are exercised towards others. An universal love and benevolence desiring the good of all sensible beings is a noble character; but still it must be limited by a submission to the will and wisdom of God, who governs all things well, and has not seen fit effectually to secure certain happiness to all his creatures.

SECT.

* The ingenious author of the *nature and conduct of the passions*, calls those affections which relate to the happiness or unhappiness of other persons *public passions* or *affections*, and makes several agreeable and remarks upon them. Most of the particular and derivative passions may also be *public* as well as *selfish*: they are but the effects of the love of *benevolence*, the love of *complacence*, or their contraries, according to the variety of their objects. We desire for ourselves or for others: we *hope* for the happiness of ourselves or our neighbours: we *fear*, and solicitous for the welfare of our country, as well for our own: we *rejoice* in public prosperity, and are over public distress.

SECT. IX.

Desire and aversion.

WE proceed now to the third rank of passions, which I call *derivative*, because they spring chiefly from the love of *benevolence* and *complacency*, and their contraries.

In this rank the first pair that occur are *desire* and *aversion*. When we look upon an object as *good*, and suppose it possible to be attained, our *desire* goes on toward it, which is a tendency or propensity to obtain some absent or unpossessed good. When we look upon an object as *evil*, which may possibly come upon us, it awakens an active passion, which we may call *aversion* or *avoidance*, and it implies a tendency to escape this evil.

Though these inward principles of *desire* and *aversion* seem to have more of the *will* in them than the other passions, yet if we examine our own hearts, we shall find some strong *sensations* of the workings of animal nature, attending these acts of the will, and therefore they may be properly called *passions*.

Here I would have it observed, that in our animal natures there are some *propensities*

propensities

insisties or *desires* that arise without any express ideas of the goodness or agreeableness of their object to the mind before-hand, such as *hunger*, *thirst*, &c. These we generally call *natural appetites*. But those desires which arise from our perception or opinion of an object, as good or agreeable, are most properly called *passions*. Sometimes both these are united.

In the same manner there may be some *aversions* which arise in nature before our mind expressly conceives the object to be evil or disagreeable; such are some *natural antipathies*, which seem to be seated or fixed, in the very flesh, or blood, or where animal: so the sudden disorders of the body which some persons feel at the sight or scent of a cat, or cheese, or at the approach of a toad or spider, &c. to which may add the swift efforts of nature to avoid sudden and frightful occurrences, as thunder, lightning, &c. upon the very first sight or sound of them. I know not any single name we have for these sudden *natural aversions*; they are usually mingled with the passions, and not distinguished from them. But those *aversions* only are in the most proper sense called *passions* which rise first from the mind, considering the object as *evil*.

If

If our desire to do or receive good be not violent, 'tis called a *simple inclination* or *propensity*: when it rises high, 'tis termed *longing*. When any object raises our aversion to a great degree, 'tis usually named *loathing* or *abhorrence*, which is a species of *displacency*, as before. If we are constrained by superior force or excessive persuasion, to do or suffer evil of any kind contrary to our *inclinations*, this awakens such a sort of *aversion* as we call *reluctance* or *regret*; though *regret* sometimes includes sorrow and repentance.

It may be just worth mentioning here that when our *desire* sets our active powers at work to obtain the very same good, or the same sort of good, which another desires and seeks, 'tis called *emulation*. This is oftentimes a noble principle of virtue, and is far from that base, and mischievous passion of *envy*, which has been too often confounded with it, or not sufficiently distinguished.

As our will to obtain some absent good joined with certain animal commotions is called *desire*; so this desire reacheth also to things which appear necessary, as *means* to obtain this absent good: and in the same manner our *aversion*, *hope*, *fear*, *joy*, and *sorrow*, reach to all those things

which

which appear necessary, as means to ob-
taining the good, or to avoid the evil, as
well as to the good or evil themselves.
It raises a man knowingly and sincerely *desires*
to obtain heaven, and avoid hell, he will
consequently *desire* and *delight* in proper
instructions, divine helps, religious duties,
Christian conversation, &c. and he will
have an *aversion* to sin, temptation, fol-
lowings and vanity. "

There are several objects of *desire* in
this world (and especially if the desire be
moderate,) which give a distinct name
to the passion itself. Desire of the plea-
sures of sense is called *sensuality*: desire
of honour, power and authority among
good men, is called *ambition*: desire of riches
has been called *covetousness*: desire of
knowledge, truth, peace, holiness, and
heaven, have no proper names made for
them, or affixt to them, that I know of.

The *desire of honour, power and riches*,
are usually counted vices, when they rise
high, and especially when they are only
confined to selfish ends and designs: but
when they have a design of *public good*,
they may be virtuous and unblameable;
yet one may desire riches, honour or pow-
er, with a sincere design to do more ser-
vice to God and man.

S E C T. X.

Hope and fear.

THE second set of passions which arise from *love* and *hatred*, are *hope* and *fear*. As the absent good which is proposed to us, when it is merely possible and attainable, raises our *desire*, so far as there is any prospect of its being obtained, awakens our *hope*: but so far as the attainment of it is difficult or unlikely, excites our *fear*.

Here note that the passions of *fear* and *hope* refer chiefly to such absent good as is not intirely in our own power, but depends in some measure on something without ourselves: for if it be entirely within our power, why do we not seize and possess it? why do we hope or fear about it?

Note further, that *fear* and *hope* mutually and reciprocally gain the ascendancy over each other, as the attainment of the good which we pursue, appears more or less probable.

As the acquisition of good, so the avoidance of evil awakens our *fear* and *hope* in the same manner: If we may possibly escape it, there is *hope*; but if we may possibly

ly suffer it, there is *fear*. These also reciprocally rise and sink according to the probability of the *absent* evil coming upon us.

In this changeable state, *fear* and *hope* are not utterly excluded when the *good* evil is *present* with us; for even when we possess good, we may *hope* to preserve it, and *fear* to lose it: and when evil is come upon us, we may fear its continuance, or *hope* for its removal.

Our fears and hopes arise according to our prospects and dangers of the future.

When our *hope* rises to the highest degree, it is called *confidence* or *security*; we are as it were sure of possessing the good we desire: as on the other hand, when our *fear* rises highest, and there is little *hope* left, it turns into *despondency*; and when all hope is banished, it becomes *despair*.

When our *fear* is very active and busy in fore-thought about the evil feared, it is called *anxiety* and *solicitude*: when we are afraid lest some other person should prevent our possession or enjoyment of the good desired, it awakens in us *suspicion* and *jealousy*, which are very busy and troublesome passions, and discover themselves by a perpetual uneasy watchfulness, and a de-

a degree of displicence and ill-will towards the objects of them.

If the enjoyment of the good desired depend pretty much on ourselves, and on our own conduct, and we are at a loss what means to make use of to obtain it, then our *hope* is attended with *suspense* and *fluctuation of the mind*. When this is overcome, the mind feels itself in a state of *resolution* and *courage*. The first gives *perplexity* of soul, the last gives *freedom*.

If fear be mingled with *surprise*, or arise on a sudden to any violent degree, it gains the name of *terror* and *consternation*. The highest degree of aversion and fear united are called *horror*.

When fear settles into a habit, it maintains a most dreadful and insupportable tyranny over the mind, and makes itself a burden.

" *Desire* and *hope* manifest themselves by an eager stretching out the arms to receive the good desired; by an intention of the eye on the person from whom we expect it; by breathing and panting after the object of our desires; by a cheerful countenance, and the joys of hope intermingled with earnest wishes, and impatience of possession.

Fear shews itself by paleness of cheek, sinking of the spirits, trembling

the limbs, hurry and confusion of the mind and thoughts, agonies of nature, desire and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or by other methods, to avoid the approaching danger; sudden terror has performed some of the most incredible of this kind. There is nothing (says a late writer) more quick and comprehensive than *fear*, nor any passion which our powers pay a more speedy obedience; for 'tis in pursuance of that great law of nature, *self-preservation*. As we lively *hope* we do in some measure reason in the good before we possess it; by sinking *fears* we do, as it were, suffer the evil before it comes upon us: by this means many times our *hopes* and *fears* please and pain us more than the good or evil when they are present with us."

S E C T. XI.

Of joy and sorrow.

JOY and *sorrow* are the third set of passions derived from *love* and *hatred*. When the good we desire is obtained and secured, our *fear* and *hope* cease, and are blended into *joy*: or if the evil which we would

would avoid, be actually come upon us all our former *hopes* and *fears* about sink into present *grief* or *sorrow*.

Sorrow and *joy* do properly belong to the mind of man ; sensual *pain* and *pleasure* to the animal nature united to it yet in a way of metaphor or resemblance as *grief* is the pain of the mind, so *joy* may be called the pleasure of the mind.

When our joy is moderate, 'tis *gladness* : moderate grief is called *trouble*, or *uneasiness of mind*.

When these passions are raised on a sudden, and to the highest degree, joy becomes *exultation* or transport, and grief *distress* and *anguish* of mind : and especially if overwhelming fear of further evil attend it, 'tis *horror* and *extreme misery*.

Contentment has a sort of *gladness* of heart belonging to it, when we limit our desires by our possessions : but when our desires are raised high, and yet accomplished, this is called *satisfaction*.

When our joy is derived from some comical occasion or amusement, it is *mirth* ; this is manifested by *laughter* : if it rise from some considerable opposition that is vanquished in the pursuit of the good we desire, it gains the honourable name of *triumph*.

When

When *joy* has so often or so long possessed the mind, that it is settled into a temper, we call it *cheerfulness* or *gaiety of heart*: but if *sorrow* affect the constitution of the body, and the temper of the mind in this manner, 'tis generally joined with habitual fear, and it is named *dejection*, *heaviness of spirit*, or *melancholy*. This is well described, *A sinking sadness oppressing the whole man.*

Good and evil which are *past* or *future*, as well as what is *present*, will raise some degrees of *joy* and *sorrow*, but in a little different manner.

Evil foreseen gives us sorrow joined with fear; *good* foreseen raises the joy of hope: and sometimes the joys and sorrows which arise from hope and fear of good or evil to come, are greater than those which we feel from the good or evil when it is come, as was intimated before.

In like manner, the recollection of former joy gives us some pleasure that we once possessed it, mingled with pain or grief that it is vanished and gone. So also the remembrance of former sorrows has some bitterness in it, while it revives them upon the mind; but it is matter of joy to think they are finished, and shall not return.

When

When we rejoice upon the account of any good, which others obtain, it may be called *congratulation* or *sympathy of joy* and when we grieve upon the account of evil, which others endure, it is *pity* and *sympathy of sorrow*: And this sometimes reaches even to objects where there is no hope of relief. *Congratulation* is benevolence and joy united; as benevolence and sorrow united, grow into *pity* or *compassion* *.

But there is a wicked passion called *envy*, which stands in direct opposition to *pity* and *congratulation*. *Envy* takes pleasure in seeing others made unhappy and it grieves and is uneasy that others should enjoy prosperity and peace. 'Tis founded on ill-will, and appears in joy or sorrow mixed with malice. It generally wears a sour and uneasy countenance tho' sometimes it puts on a malignant joy. Sometimes it awakens a spiteful sneer and disposes to biting jests. 'Tis a most

hateful

* It has been observed by an ingenious writer, Mr Butler, in his sermons, that *congratulation* is rather an outward expression of the inward pleasure arising from another's happiness, than the inward sensation of that pleasure: and thus it rather answers to *condolence* than to *compassion*: but that strictly speaking there is in his opinion no one single word or name for this passion of rejoicing in the good of others. Yet since *congratulation* comes nearest to this idea, I venture to use that word.

teful passion or temper of mind, for is not only odious to all others, but it wastes the very life, and destroys the comfort of him that carries it in his bosom.

Vexation and *fretfulness* is an active, busy, and galling sort of sorrow, that tosses about the spirit, teazes it, and makes it restless, and it is generally joined with *anger* against ourselves or others. 'Tis time now to enumerate some of the common and natural attendants of *sorrow*.

The natural signs of *joy* are vivacity of the spirits, a sparkling eye, a florid and smiling countenance, a raised head, an erect posture of body, a pleasant freedom of speech, and sometimes it inclines the soul to harmony and a song; and sometimes also it raises the voice to shouting, the person exults or leaps for greatness of heart. Upon some tender occasions, *love* and *joy* join together, and produce tears.

The symptoms and effects of *sorrow* are sinking and heavy eye-lids, a dead paleness on the cheeks and lips, a languid and sallow countenance, eyes flowing with tears, or dim and wasted with weeping, affectation of solitude, sitting in darkness and silence, or lying on the ground in an abject posture, an aversion to business,

ness, a cold indifference to every pleasure, a neglect of food and dress, of ornaments and delights, and a wasting of life in the tiresome hours of it in sighs, and groans, and bitter complaints. Heretofore, among the Jews, as well as some other nations, deep sorrow was manifested by plucking off the hair of the head and beard, by tearing the garments, by putting on sackcloth, and sitting in ashes.

From *natural* joy and sorrow I am led to other kinds of this pair of passions, which may be called *moral joy and sorrow* *.

Moral joy is a self-approbation, or complacency in self on the account of good actions done by us. This is called *peace and serenity of conscience*; if the action be honourable, and the joy rise high, it may be called *glory*.

Moral sorrow is the inward disapprobation or reproof of our own conscience on the account of some evil action we have been guilty of. It is a displeasure with ourselves, and an inward *repentance* or trouble of mind for our ill conduct; and when it rises high,

* Other passions which have virtue and vice for their objects may be called *moral* also, but I have omitted them, because they have not distinct names.

terrible passion indeed, and is called the
guish of conscience.

As *moral joy* or *self-approbation* is express'd
by a serene and peaceful countenance, a
pleasure on the face, and universal
cheerfulness; so this *moral sorrow* or remorse rises
high sometimes as not only to vent it-
self in sighs and tears, but in tearing the
flesh, in beating the breast, in hollow hag-
gards, in hideous wailings, self-curs-
ings, and gnawing one's flesh; especially
when it is joined with despair of pardon
and relief; and it sometimes ends in *self-
murder.*

As inward sensations of *glory* frequently
attend *moral joy*, so *shame* is a frequent
comitant of this *moral sorrow*, or it
may be called one species of it; for as all
moral sorrow arises from a consciousness of
having done some evil action, so *shame* ar-
ises from a consciousness of having done
an action which is dishonourable, contra-
ry to the dignity of our nature, or to our
character in the esteem of God or
man. It is manifested by avoiding com-
pany, by down-cast eyes, by hiding the
face, or by blushing: when it arises high,
it is called *confusion of face and soul*, for it
throws all nature into a sort of tumult and
confusion. *Shame* and *sorrow* should al-
ways join in true repentance for sin, whe-

ther against God, or against our neighbour.

Let it be noted also, that if any thing that is counted dishonourable among men be charged upon us, or imputed to us, though we are innocent, it excites *shame* and one may feel the passion of *shame* arising, if any thing dishonourable be imputed to, or done by our parents, kindred, or friends, or country, or sect, party, as well as by ourselves.

There is another passion something kin to this, which is also called *shame*, *bashfulness*, or *modesty*, and which appears in blushes. 'Tis a very honourable and becoming passion, which arises upon name or mention of any thing dishonourable, though not imputed to us, or to that belong to us: it is raised also by appearance or practice of any thing lewd or scandalous in company: it is a kind of *sorrow* mingled with *displeasure* and a passion to the thing which is spoken of, and practised: 'tis the natural guard of innocence and honour, especially in young people; and the *blush* is called the colour of virtue.

There is also a sort of *bashfulness*, *shamefacedness*, which young people are often exposed to when they come into strange company, when they are in presence

reference of their superiors, or when they are called to appear or act in publick, which arises from *self-diffidence*, and from want of *courage*. This appears in blushing, or sometimes in paleness, or trembling and confusion, and brings a stop on voice, or frequent hesitation in speech. When it arises to such a degree, it ought to be overcome, lest it prevent all publick usefulness for want of a becoming assurance.

I may here take notice of one thing wherein all the affections, which go under the appellation of *shame*, agree, and that is, that they are designed by nature for their moderate use to prevent shameful and dishonourable actions.

S E C T. XII.

Gratitude and anger.

Come now to the last set of passions derived from *love* and *hatred*, and these are *anger* and *gratitude*. I confess *anger* is usually named without any opposite: I think *gratitude* stands in a proper opposition to it, as will appear immediately.

Both these have a reference to such objects as are supposed to act with some degree

degree of free-will or voluntariness ; for we are not said to be *angry* with the stone or the sword that bruises or wounds us ; nor can we properly be *grateful* to the ointment which heals our wound.

Anger is generally made up of *displeasure*, and some degree of *malevolence*, a desire that the object of it should suffer some inconvenience : for if any person seeks to hinder or prevent us from obtaining the good we desire, if he seeks to dispossess us of the good we enjoy, or endeavours to bring upon us the evil we would avoid, we are displeased with him and we would have some evil inflicted upon him ; this we call *anger* or *resentment*. And this is sometimes eminently called *passion*, as I have intimated in the beginning of this treatise.

When I describe *anger*, as including some degree of *malevolence* in it, this does not always mean the wishing or designing of real or lasting mischief to the offending party ; for parents are angry with their children whom they love fondly and wish them no other hurt but future present pain, to amend and cure their folly.

If *anger* rise to a very high degree it is *wrath*, *fury*, and *rage* ; and it is called a *short madness*, because some persons,

the violent influence of this passion, being about every thing that comes in their way, and appear for a time as tho' they were void of reason : and some persons, by an excessive indulgence of it, have grown distracted.

If *anger* arising on some particular occasion continue so long as to be fixed and rooted in the heart, and refuse all accommodation or reconciliation, it is sometimes called *rancour*, and the attendant effect of it is *spite*. When anger and resentment are perpetually ready to arise on every little occasion, this is a settled temper rather than a passion, and it has the name of *peevishness*, or a *froward humour*.

If the object of our *anger* be beneath us so that we count it an indignity to receive any thing from such a person, it has the name of *indignation*. We are so fired with indignation against flagrant impiety toward God, or vile oppression and cruelty toward men, because these objects are highly unworthy of such impositions, or such cruel treatment.

All *anger* is by no means sinful ; it was made for self-defence, and it has many times a design to reclaim and recover the sinner from sin and danger : but when it grows so violent against any person, as

plainly exceeds all the rules of *private self-defence*, and evidently seeks and contrives to bring evil upon another, without any design of benefit to the offender; it is properly termed *revenge* or *vengeance*. This is always criminal in a private person: the laws of christianity forbid it utterly. And even when a public ruler puts the *vengeance* of the law in execution, and takes away the life of a malefactor, for the good of the rest of the world, it should be done without the participation of private *anger*; he should rather exercise his own *pity* to the offender, even when he condemns him to die, and makes him a sacrifice to the *public vengeance*.

Anger, when rising, is prevented by the spirit of *meekness* and *forbearance*; and when raised, it is subdued by a spirit of *forgiveness*.

Gratitude seems to stand in direct opposition to *anger*; for it is made up of *complacence* and *benevolence* upon the occasion of good received from another.

When a person has conferred any benefit upon us, and we have an inclination upon that account to confer some benefit upon him, we call this *gratitude*. The reverse of this is *ingratitude*; which is not a passion, but a temper which inclines

to neglect former benefits received, and make no acknowledgments or due returns of kindness. When it rises very high, it returns *evil for good*, which is a most hateful and criminal temper and conduct: yet this has no distinct name, the languages of men have not yet found a harder name than *ungrateful*.

Gratitude is a gentle principle, and makes little commotion in nature, becomes a sensible pleasure when our benefactor is happy; and it excites our desires, contrivances and active endeavours to please him so. *Anger* is a more tumultuous passion, and renders itself generally visible by many outward symptoms. Sometimes it looks red and fiery, sometimes pale and wan: it flames or scowls in the eyes, it wrinkles the brow into thick frowns, it enlarges the nostrils and makes them heave, it fills the tongue with short spiteful words or noisy threatenings, and the hand with weapons of violence to assault the offender; and sometimes it causes a tremour through all the limbs.

But here it may be proper to take notice of two sorts of *anger* and *resentment*. These are wont to arise in persons of different tempers and complexions, and

which have some different symptoms and effects.

The *first* is sudden and vehement, discovers itself in a moment, it flushes the face, it sparkles in the eyes, it awakens the tongue to sharp reproaches, and the hand to sudden revenge. This may be found in persons that have much love and goodness in their temper; and the violent resentment is much sooner appeased, the angry person is more easily reconciled to the offender, and ashamed of his own passion.

The *second* sort of *anger* is not so violent in its rise. Sometimes it spreads paleness over the countenance, it is silent and sullen, and the angry person goes from day to day with a gloomy aspect and a sour and uneasy carriage, averse to speak to the offender, unless it be necessary, and then a word or two of a dark and spiteful meaning: the vicious passion dwells upon the soul, and frets and preys upon the spirits: it inclines the tongue to tease the offender with a repetition of his crime in a sly manner, upon certain seasons and occurrences, and that weeks and months after the offence, and sometimes for years. This sort of wrath sometimes grows up into a settled malice and rancour, and is ever contriving

ange and mischief. May divine grace
form my heart in a better mold, and de-
liver me from this vile temper and con-
duct!

Thus I have briefly run through the
passions, describing in a few words their
nature and combinations, their usual ap-
pearances and effects. There are many o-
ther combined passions besides those which
I have mentioned; for the motions of the
mind, and ferments of the blood and jui-
ces in man, are exceeding swift, and ca-
pable of almost infinite varieties. The
short view which I have given may ena-
ble some readers to form a better judg-
ment of human nature, and its various
powers and infirmities: and by a wise
reflection into their own hearts, and an
observation of what passes there, as well
as by converse with the world, they may
much further improve themselves in the
knowledge of mankind, and learn their
interest and their duty.

S E C T. XIII.

Several things that dispose us to different passions.

I Have intimated in the *third section* that there are several things that belong to the nature, and the life of man, which dispose the heart in *general* to more or of these pathetic commotions of nature or incline it to *particular* passions: I come now to give a more particular detail what those things are.

The *natural constitution or complexion* whether sanguine or melancholy, choleric or phlegmatic, whether moist or dry, sprightly or dull, hot or cold, gives greater or less disposition to passion in general, as well as to some particular passions of the heart. Those of a *sanguine* complexion are most easily susceptible of most of these commotions of nature; and especially the gayer and bolder passions, the sprightly, the pleasurable and beneyolent, such as *love* and *joy*; whereas the *melancholy* temper disposes to grief, and fear, and consternation; the *choleric* to wrath and revenge.

The different *ages of men* have the different passions suited to them. General

Dispositions toward the Passions. 71

and gladness of heart, love, and hope and courage belong to *youth*, because of the firmness of their nerves, and vigour of their spirits, which are easily raised, but not soon depressed. *Youth* also is more subject to *wonder*, because they have not seen so much of the world, and therefore more things appear new to them. *Old age* is much more liable to fears and correspondencies, and long and obstinate sorrow; *childhood* to sudden changes of grief and joy.

The *seasons of the year*, the different *times of the day*, morning, noon and night, the diversity of *weather*, whether cloudy, rainy, windy or shining, have great power upon these animal bodies of ours to dispose us to different passions. Long dark nights and cloudy days, in the winter season, give us a tendency to gloominess of thought, fear and sorrow; rainy weather hangs heavy on the head and heart: whereas the returning spring and sun-shine dispose the brutal creation as well as man to all the gayer passions, or at least to an imitation of them.

The different state of the body as to *strength or health, ease or pain, strength or weakness*, and especially disorders of the *nervous kind*, have great influence on the several affections of the mind. The in-

dispositions of this flesh of ours subject us too often to the fearful, the sorrowful, and the peevish passions. Courage, and patience, and benevolence, are impaired by long illness; but the very same persons throw off these evil dispositions, and revive into the more pleasing humour and airs, when health returns.

Different *employments*, and different *conditions* of life, beget in us a tendency to our different passions. Those who are exalted above others in their daily station, and especially if they have to do with many persons under them, and many affairs, are too often tempted to haughty, the morose, the surly, and the more unfriendly ruffles and disturbances of nature, unless they watch against them with daily care. The commanders in armies and navies, the governors of work-houses, the masters of public schools, those who have a great number of servants under them, and a multitude of cares and concerns in human life, should continually set a guard upon themselves, lest they get a habit of affected superiority, pride and vanity of mind, of selfishness, impatience, and criminal anger;

There are many other things which might be mentioned as disposing the soul

body to special Passions ; as *company*
solitude, plenteous circumstances or pover-
ty, hard labour or diversion, and more par-
ticularly music of the various strains ; all
these have power to raise or depress the
various passions of the heart. There is
a *contagion* in some of the passions,
whereby one person infects his neighbour
with them : *fear, sorrow, love, joy, anger,*
jealousy, are often thus propagated.
Different *places and habitations, city or*
country, thicker or finer air, a colder or a
warmer climate, hunger or fulness, differ-
ent diet, &c. dispose the nature of man
to different affections. The various na-
tions, the *Scots, the Welsh, the English,*
French, the Spaniards, and Germans,
have their particular characters and tem-
peraments assigned to them by various writers,
and are accordingly more or less susceptible
of different passions. A man is pleasant
and easy when at leisure in the fields,
but is perhaps ever fretful in the midst
of the businesses and cares of the city.
Silliness, peevishness, and the surly hu-
mour is too often ready to prevail upon
these persons when they are hungry and
empty ; but a good dinner allays the un-
wholesome commotions of the heart, and
the soul is all benevolence and joy.

Among

Among these things, 'tis remarkable that diseases of the nervous kind will give so strong a disposition to particular passions in the animal part of our nature that they have sometimes actually raised them, or at least the various symptoms of them, without any particular object or thought. Persons under the power of these disorders have been sometimes carried almost mechanically into a fit of excessive laughter, and sometimes have been drowned in a flood of grief and tears and both without any apparent occasion.

S E C T. XIV.

The general design and use of the Passions

WHILE we inhabit this sensible world, and are united to flesh, the passions were given us to assist the feeble influences of our reason in the practice of duty for our own and our neighbour's good. Reason is too often carried away from a due attention to a present necessary idea by many sensible objects but passion serves to fix the attention. Reason is too slow, and too weak, to excite a sudden and vigorous activity in many cases; but passion is sudden and strong for this purpose.

The general uses of the passions may be comprehended in these five notes or marks.

Note I. Since the *passions* are certain principles or powers in human nature, which include in them some commotions of the flesh and blood, as well as some operations of the mind, we may reasonably suppose, that the design of our Creator in working them into our original constitution, was for the service both of our *souls* and our *bodies*: though it must be manifest, in our fallen and degenerate state, they often prove our snares and our torments.

(1.) They were designed for the *service of the body*, because they awaken not only all the animal powers, but the thoughts and contrivances of the mind, to prevent or escape whatsoever is hurtful to the body, and to procure what is pleasant and useful for its support or satisfaction, that is, in more compendious language, to *obtain good, or avoid evil*.

While our body is in such a feeble state, surrounded with dangers, and liable to many troublesome accidents, disorders, and death, God has not only furnished, us with the *sensations of pleasure and pain*, to give us speedy notice of what hurts or grieves the body, and with *appetites* for the

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the supply of our natural wants, but has also given us the *passions of joy and sorrow, of desire and aversion, &c.* to assist this work, that the body may be better provided with what is necessary to health and life, and may be better guarded against the danger of wounds and bruises, distempers and death. Mere reason would not awaken us to avoid danger so speedily as the passion of fear nor would it rouse us to self-defence with such sudden and vigorous efforts as anger does. I shall say no more of their use relating to the *body*.

(2.) The *passions* may be made also of considerable service to the *mind*, while it dwells in this embodied state: for though they do not inform us what is *good* to the soul, and what is *evil*; yet when reason has judged what is *evil* and what is *good*, the passions are ready to lend the vigorous assistance to avoid or pursue. They have been represented as the wings of the soul to pursue our true happiness and to escape misery; and 'tis of vast importance to have these wings directed aright.

The *passions* keep all the natural spirit and the thoughts of the mind strongly intent upon those objects which excite them, and with a sudden call they awaken

and excite all the powers of nature
but act agreeably to them.

If the object be *uncommon*, and has any
thing in it rare and wonderful, the pas-
sion of *admiration* fixes the mind to con-
sider it with strong attention, and here-
sometimes we may be let further into
the knowledge of it.

If the object appear to be *good*, the
passion of *love* determines the mind to
pursue it with vigour; and if it be *evil*,
the passion of *hatred* excites us to use our
most skill and force to avoid it; and
as it does not only in the things of
this world and sense which relate to this bo-
dily life, but in things of a spiritual
nature, and of future and eternal con-
sequence.

Note II. The painful passions have
their use in human life as well as the
pleasant ones. It is granted indeed that
there are some passions which taken toge-
ther with their special objects and degrees
have obtained peculiar names, and may
properly be called vicious and immoral*;
and

* There is no passion properly so called, and
considered in itself as belonging to man, which is
absolutely sinful in the abstracted nature of it; all
the works of God are good: but if passion be let loose
on an *improper object*, or in an *improper time or degree*,
or

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and these are of no use, but ought to be abolished and rooted out ; such are *pride, malice, envy, re-venge* : these could never belong to man in a state of innocence. There are other passions, such as *fear, shame, sorrow, and anger*, which are uneasy and painful: And how far they might be found among innocent men, we will not now stand to enquire. Yet while we dwell in this fallen and mortal state beset with so many evils, dangers, enemies, and temptations on every side, these painful affections will be found necessary to our welfare in this life, and to our preparation for a better.

While we live amongst numerous dangers, *fear* is a very necessary principle to keep us always upon our guard ; while we abide in a world where there are so many of our fellow-creatures ready to oppress and injure us, the great Author of our beings saw it proper to mix *anger and resentment* with our constitution, that we might be awakened to defend ourselves against injury, and make opposition

or for too long a continuance, then it becomes criminal and obtains sometimes a distinct name. *Especially* placed upon *self* as the object, and in an unreasonable degree, becomes *pride*. *Anger* prolonged into a settled temper often turns into *malice*, &c. or if it be mingled with vices of the will, it becomes sinful also.

ple add yet further, while we are in a
white of probation for eternity, and hea-
are and hell are set before us, *fear* is ne-
dy as well as *hope* to keep us from
unthful practices. While we have the
ix words of sin dwelling in us, and are so
utionen guilty of the commission of it, *sorrow*,
confession, and *repentance*, are very proper and
e appointed means towards our recovery to
effluence favour, and to renewed holiness:
crime and 'tis very reasonable that we should
Esteem displeased and angry with ourselves
reason when we have yielded to sin, as well as
into angry with others who have tempted us
r if it; that so our trespasses may be made
es sin bitter

bitter and grievous to us on all sides, and to those who seduced us ; and that thereby we might be better secured from the repetition of sinful practices, and the influence of new temptations.

Note III. Let it be observed also, that as *fear*, and *anger*, and *sorrow*, and other troublesome passions are designed to cure us from *evil* ; so the more pleasing affections of nature, such as *hope*, and *love*, and *joy*, may be usefully indulged for they do not only make us active and vigorous in the pursuit of what appears *good*, but they render our life more comfortable, and make the troubles of it more tolerable by their agreeable mixture ; they cheer our drooping spirits, and support nature from sinking. This life without them would be a listless dullness or a heavy burden. They have also a happy tendency to make many of the duties of the civil life and religion easy and delightful, and thereby allure us to the practice of them. Both the pleasant and the painful passions may be happily engaged in the interests of God and religion, as will appear in the discourses of the *Love of God*, and the *use and abuse of the passions in religion*.

Note IV. The passions are designed not only to subserve our own welfare both of

l and body, but the great author of our nature intended them also for the *benefit* of our fellow creatures. Man must not be considered merely as a *single creature* endued with powers to seek his own safety and happiness ; but he is designed by his Maker for a *sociable creature*, and must do good to his fellows.

With this view there are some affections wrought in the nature of man, which chiefly refer to the welfare of his neighbour, as there are others that refer to his own. These may be called *social* passions, the others are called *selfish*. There is a natural principle of *benevolence* in man, where it is not over-powered by vicious principles or habits, or obstructed by some present superior influence of *self-interest* : There is such a principle in us as *compassion* or *pity* to those that are miserable, or *sympathy* with those that suffer : these are the natural domestic affections, as well as names of a *husband*, *wife*, *father*, *mother*, *son*, *daughter*, *brother*, and *sister*, &c. Now the very design of these affections is to do good to our fellow creatures : and most or all these good-natured and *social* principles in mankind have their proper desires and aversions, hopes and fears, joys and sorrows, and sentiments attending them, as well as the

the *selfish* passions which seek only their own good.

And indeed as mankind are brought into the world according to the order of nature, they become *social creatures* as they were from their very birth. They are born and grow up into numerous unions and relations and bonds of society, both natural, civil, and religious, and they have a perpetual need of each others assistance and naturally seek it. It was therefore wisely ordered by the God of nature that there should be some principle wrought in us of the affectionate kind, in order to make our mutual services to each other easy and delightful, and to awaken us to the vigorous and unwearied practice of those duties towards our fellow creatures for which perhaps reason and conscience might have too feeble influence in our present state.

Note V. Though the affections have much to do in the active parts of human life, yet they have very little to do in matters of speculation and judgment, which will appear immediately by what follows.

Since 'tis the very nature of our passions to fix all our natural powers with the strongest attention to the objects of them; and particularly to those properties

only that raised them, they do generally increase the first apprehension we had of the object, whether it be true or false, and confirm the first judgment we formed upon it, whether we apprehend the object to be *good* or *evil*. 'Tis evident that *fear*, *anger*, *hatred*, *sorrow*, all tend to impress our minds more powerfully with a sense of the *evil* contained in the object, and to represent it in its worst colours: and in the same manner, *hope*, *love*, *desire*, *delight*, and *joy*, persuade us more powerfully that the object of them is *good*, and rather add new excellencies to it. Even the passion of *admiration* sometimes makes us think the object of it to be more strange and more considerable than really it is: and all the passions derived from *love* or *hatred* tend to represent the good or evil of the object to be greater and more important than really it is. I mean chiefly in temporal things. Hence it follows, with great evidence, that the passions are not fit to be our guides in determining truth and falsehood; they were never given us to search after the true nature of things, or to judge concerning their qualities, or the degree of them. For in order to judge aright, we must consider, with an impartial view, the properties and circumstances of any

any object, and attend to all the reasonings that belong to it, both on one side and on the other; whereas every passion confines our thoughts only to one side of the question. 'Tis the nature of passion to fix our minds only on those properties, qualities, and circumstances that have raised it, and to make them appear more considerable; and indeed it forbids us not to attend with impartiality to anything else. Passion generally tends to make us blind and deaf to all circumstances and reasonings, but those which confirm itself.

Let us ask ourselves, when we have been *angry* on a sudden, have we during the reign of that passion supposed the offence to be much more heinous than our calm reason has judged it? When the fit of passion was over? When our *fears* have been raised high, has not the danger appeared more formidable than really it was? When *Jonah* the prophet was under the power of passion, he said, *he did well to be angry*, even with himself: a false and shameful saying. When *David* was in a continual *fear* and *fear* of death, under the persecution of *Saul*, he said, *All men are liars*, even *Samuel*, who promised him the kingdom by inspiration: But his faith afterwards con-

infused his *fears*. *Fear* makes a mole-
 all look like a mountain; but *courage*
 and *hope* turn a mountain into a mole-
 all. *Joy* shortens the time, so that a
 passion seems but an hour or two: *sorrow*
 makes every hour seem tedious as a day.
 That all these are false ideas, or rather
 false judgments.

Here we find then how it comes to pass,
 that those who follow the dictates of their
 passions, scarce ever judge right, or rea-
 son well; for they put themselves under
 the bias of these powerful commotions of
 nature, which lean all to one side, and
 whereby they fall into perpetual prejudices
 and mistakes.

Conclusion. Upon the whole survey of
 things, the *passions* are of admirable and
 most important use in the life of man,
 and a *christian*: for though they were not
 given to tell us what is *good*, and what is
 evil, yet when our reason, upon a calm
 survey, has passed a just judgment con-
 cerning things, whether they are *good* or
 evil, the passions (as I before mentioned)
 saying those lively, warm, and vigorous
 principles and powers in our nature,
 which animate us to pursue the *good*, and
 avoid the *evil*; and that with vastly great-
 er speed and diligence than the mere calm
 and indolent dictates of reason would e-

ver do. By this means when the *passions* are once set right, they become exceeding serviceable to us in things that relate to God, and to our neighbour, as well as to ourselves: 'Tis on this account that they are so useful to us in affairs of the utmost importance that concern this life, and the life to come.

Hence it follows, that the *Stoicks* were much in the wrong, to persuade us to root out and destroy all passions in general, and to nullify (if possible) those active and useful powers which the God of nature has planted in us for excellent purposes in human life. *Stoical apathy* is not *christian virtue*. Reason and religion teach us to regulate and govern our passions wisely, but not to erase and abolish them.

SECT. XV.

Of the regulation and government of the Passions, wherein it consists.

THE whole art of regulating the passions consists in these four things, *wiz.* 1. A power to prevent and subdue those which taken together with their objects can be called unlawful. 2. To excite those which are innocent and useful to a just and agreeable end on proper occasions. 3. To withhold

passions suppress them when they go out towards im-
exceed proper objects. And, 4. To moderate them
when they rise to an irregular degree, or ex-
ceed a proper duration, even when the object
is lawful.

But it must be confessed, that with re-
spect to things of this life, and the objects
of flesh and sense, our passions for the
most part want to be suppressed and mo-
derated, rather than to be excited or in-
creased. Thence it comes to pass, that
the government of the passions is much more
frequently described by the power to mo-
derate and subdue them, than by the art
of raising them.

Since the passions are made up of the
motions of the blood, and the commo-
tions of animal nature, as well as the ope-
rations of the mind, they do not lie en-
tirely under the command of the will;
we cannot stir up and suppress these fer-
ments of animal nature by a sovereign act
of volition when we please. But it may
be done by the consideration of truth: for
the passions are raised by perceptions of
the mind, so we may by degrees raise or
suppress the passions, by applying our
thoughts to the perception of those objects,
those truths, which are suited to these
purposes.

As a soldier is assaulted by an enemy,

he cannot suppress his fears nor raise his courage by a mere act of his will; but when he considers what is his character and his post, how weak the enemy is, and how much nobler it is to defend himself than to fly, and what honour is gained by victory, and what shame attends cowardice and submission, these truths represented to the mind, disperse his fears, raise his courage, and he resolves upon the fight.

But since there are many ways of regulating these active powers of nature, I shall propose some of the chief of them in this order. (1.) I will mention a general rule or two for the regulation of the three primitive passions. (2.) I will propose some particular truths and rules which the mind should be ever furnished with as preservatives against the rise, the excess, or irregularity of some particular passions. (3.) Lay down some universal directions, which relate to all the passions, and the regulation of them.

S E C T. XVI.

General rules about the primitive Passions.

I. **L**ET me mention *A general rule or two for the regulation of the three primitive passions.*

We have seen in the foregoing pages that the most general primitive passions are *admiration*, *love*, and *hatred*; and the objects that raise them must appear to us to be either *uncommon*, or *good*, or *evil*.

The way to guard us against excessive *admiration*, or a foolish gazing and wondering at every thing, is to get a large acquaintance with things, viz. to learn the various works of nature, the appearances of providence, the occurrences of human life, and the affairs of mankind, both by observation and diligent reading, and by free and public conversation. When we have attained such a general knowledge, fewer things will appear new, rare, and uncommon; and we shall not be so ready to stare and wonder at every thing, nor be surpris'd so often as we were when our knowledge was less.

Yet since *admiration* or *wonder*, when well regulated, is a very pleasing passion, we may always find something sufficient and worthy to raise this agreeable sensation, if we will proceed still, and make further searches into the works of God, and continually dive deeper into the philosophy of nature, into the natural history of things, in the heavens, and on earth; and especially if we contemplate the nature and perfections of God,

the amazing instances of his providence and grace which he has manifested in his word. Some of these objects will afford matter of eternal wonder and pleasure to men and angels in a future world.

Love and *hatred* are the next primitive passions; good or evil are their objects now the way to secure us from irregular exercises of *love* or *hatred*, and all the infinite train of affections that depend upon them, is to form a right judgment of good and evil: the true reason why the multitudes of mankind become so sinful and miserable, by fixing their *passions* on improper objects, or by raising them to an excessive degree, is because they are guilty of such perpetual mistakes in their judgment, of what is *evil*, and what is good as well as about the several degrees of good and evil. We are ever deceiving ourselves by vain shadows and appearances of good: and while trifles and vanities or sin and mischief, and misery appear in the shape and disguise of good, we awaken our warmest *passions* in the pursuit of it.

If we see one man with his hopes and his fears, his desires, his joys and solitudes all engaged about a gaming-table, a mistress, or a place of honour at court, we may be sure these things stand high

is esteem among the ranks of *good*: while at the same time he neglects virtue and religion, his closet and his bible, and all the blessings of the heavenly world. He has none of his *passions* employed about these things, because among his ideas of *good* they have but a low rank, or perhaps they are despised, as having no *good* in them, *i. e.* nothing agreeable to him. A fluttering *beau* is ever solicitous about dress and public appearances; an *antiquary* spends his days among medals and ancient parchments, tombs and inscriptions; a *critick* wastes his life in correcting letters and syllables, in placing and displacing A's and B's; a *virtuoso* perhaps is too much employed among his shells and his fossils, his worms and his butterflies; and an *idle tradesman* dwells in coffee-houses, feeds upon news-papers, and squanders away his time among the wars, and the treaties of princes, the counsels and the campaigns of *Europe*, and the ceremonies of ambassadors: All of them have their *passions* engaged on their several chosen objects, which they call *good*: Most of these, if moderately pursued according to their just value, or real use in science or in human life, and according to the different stations and conditions of men, have something of *good* in them,

and the pursuit of them would not be culpable: but these men commit a gross mistake when they call them *good* in a high degree as to let the affairs of the family run at random in the pursuit of them, or neglect the more important interests of their souls and eternity. You see how strangely some men judge what is *good* for them.

Again, Among persons that profess religion, and mean to be christians, we find some who lay out their thoughts and wishes, their hopes, and fears and joys who employ their love, their wrath and hatred and every passion about some little rites and forms, feasts and fastings, about the distinguishing phrases and opinions of some narrow sect or party, and make these the rules for their conduct toward their neighbours; while faith and honesty, love to God, and general benevolence to man, the devotion of the heart and holiness of life, are too much forgotten. You may judge hereby what it is they call *good* in religion, and in what preposterous order they have ranged their ideas, and their value of things.

If we would cure ourselves of these follies, and wisely employ all our passions upon proper objects, and that in a proper degree, let us take the utmost care

gain a just estimate of all the objects we converse with, that we may neither overrate, nor under-value them: we must prefer God above creatures, the soul above the body, eternal things above temporal. Let *God* and religion, *Jesus Christ* and the gospel, truth and virtue, divine grace and heavenly glory, stand uppermost, and hold the highest and best place among all our ideas of *good*: Let sin and folly, the devil and his temptations, anguish of conscience and hell, be counted the greatest and worst of *evils*: and let every thing else be ranged in our esteem, according to their relation to or influence upon these *best* and *worst* of objects. Suffer nothing that relates merely to this mortal and perishing life, to come in competition with things infinite and eternal.

Remember also among the affairs of religion, to set the necessary truths and duties of it in your esteem, above all the unnecessary opinions, the modes, and forms, and appendices of it; and moral laws above positive institutions.

Again, Among the things that belong to this world, and our present welfare, make a wise distinction between the necessities of life, and the conveniences of life, between the supports of life and the

ornaments, between the real blessings of life, and the imaginary ones, between the business of life and the amusements of it, between the duties and the diversions: form your judgment about all these things, at such seasons when you are calm and sedate, and free from the influence of any passion; and according to the rank of *worth* or *goodness* in which your unbiaſſed reason has placed all these things in your esteem, let your actions of life be conducted, and all your passions be regulated thereby.

S E C T. XVII.

Preservatives against the irregular exercise of some particular Passions.

II. **T**HE second thing which I proposed, in order to regulate the passions, was to exhibit some special *truths*, and some particular *rules*, with which the mind should be ever furnished against the excess or irregularity of particular and dangerous passions. But I shall not set all these *truths* and the *rules* in different ranks, since many of the rules are but a consideration of some proper *truths*.

The particular passions to which our

natures are very prone, and which lead us often far astray from virtue, piety and happiness, are chiefly these, *viz. pride* in ourselves, and *scorn* of others, *malice* and *envy* against our neighbour, excessive *love* and *fondness* of particular objects, *fear* and *sorrow*, *anger* and *revenge*. Some of these are to be prevented or suppressed entirely, *viz. pride, malice, envy, revenge*; others must be governed by the principles of reason and religion, *viz. fear, anger, sorrow, &c.* If we can regulate all these wisely, it will go a great way toward a pious and happy life. And if we should allow ourselves once a year to read over the following sections of this book, which contain *rules* for the exercise and the government of our passions, perhaps we should not complain of lost labour, or regret the hours spent in such a review of matters, which ought to be kept perpetual practice; and which relate to our peace and happiness through the whole course of this life, and our preparation for a better.

S E C T. XVIII.

Rules to subdue pride and scorn.

1. **T**HINK often what you were, and what you shall be.

Consider what you were. What was your original different from others? Are you not formed of common earth? *Made of one flesh and blood with other men.* Shall a little finer house or finer clothes make a worm vain among his fellow worms, and tempt him to scorn his kindred?

Consider what you shall be. Your flesh returns to corruption and common earth again; nor shall your dust be distinguished from the meanest beggar, slave; no, nor from the dust of brute and insects, or the most contemptible creatures. And as for your soul, thou must stand before God in the world of spirits, on a level with the rest of mankind, and divested of all your haughty and flattering circumstances. None of your vain distinctions in this life shall attend you to the judgment-seat. Keepers in this tribunal in view, and pride will wither and hang down its head.

2. If you have any fancied advantage

above others, remember whence you derived them. *Who is it made you differ from the meanest and vilest of mortals? If you have received all from God, Why do ye boast, and look big, as though you had not received?*

3. Set yourself often in the presence of the great God. Think how mean and contemptible you are in his sight. Learn humility this way, as *Job* did, who abhorred himself in dust and ashes, when he saw God in his majesty and glory.

4. Think on the glorious condescension of *Jesus* the Son of God, who was the express Image of his Father, and brightness of his Father's glory, and yet put on our feeble flesh and blood, to dwell with men, and to die for them. The man *Jesus* united to God, is the highest of creatures, and yet the humblest. Fix your thoughts on the amazing instances of his humility, and imitate so fair and divine a pattern.

5. Survey the things that raise your pride, and consider how vain they are. Is it *silver and gold?* the dust of the earth? perishing treasures! poor comforters in an hour of inward distress, of sickness or death!

Is it *beauty, and youth and strength?* that withering flowers are all these!
what

what gay and dying vanities, that are
wasting hourly, and may be blasted with
an east wind !

Is it *honour* and *fame* among men
what an empty thing is the breath of
mortals ! how subject to change ! how
unjust and feeble a foundation for pride
'Tis sometimes given to the worst of men
without due merit ; and even when it is
best merited, and most justly given,
is but a sound that vanishes into empty
air.

Is it *high birth* that makes you proud
and scornful ? this is the honour of your
ancestors more than your own, and per-
haps it was not raised at first upon virtue
or true merit ; then 'tis a worthless thing
indeed.

Is it your *knowledge* and *wisdom* that
puffs you up with conceit ? 'Tis a sign
you want one large branch of it, *i. e.* the
knowledge of yourself, for that would
make you humble.

6. When the thoughts of pride arise
from any excellency you possess, turn
your eye immediately upon some of your
failings and follies. This would be a
proper weight put into the balance
lest while one of them is lifted too high,
you imagine the other too weighty.

7. Remember that pride keeps the mind ever uneasy, and fills it with everlasting vexation, while the meek and humble possess abundant peace. The proud man finds many more affronts than his neighbours, partly because he is more unbeloved, and partly because he regards almost every thing an affront, which the man of meekness would take no notice of. He is ever fretting because he never finds so much respect and submission as he desires and expects. Thus he comes a perpetual torment to himself. *Learn of me* (says the blessed Jesus) *for I am meek and lowly, and ye shall find rest to your souls.*

8. Think what mischiefs have arisen from pride through all ages of the world, and even before this world began. Angels were the first proud beings we hear of; pride turned them into devils, and sent them to hell. 'Tis only from pride that endless contentions, and resentments, disorders, wars and bloodshed, through all nations of mankind.

9. Remember that God himself abhors the proud, and dwells with the humble. A scorner of the poor, and a scoffer at the meek, are some of the most hateful objects in his sight.

10. Think

10. Think, in the last place, what will be your end, where will be your dwelling and who will be your company. If God abhors the proud, and *beholds them with contempt afar off*, he will appoint them a place far distant from his own dwelling, even the place of torment and shame, and immortal anguish, which is built for the eldest sons of pride. *Blessed are the humble and poor in spirit, theirs is the kingdom of heaven.*

S E C T. XIX.

Rules to prevent or suppress malice and envy.

1. **B**E not too fond of yourselves, and you will not take up easily any will to others. This excessive selfishness is a great evil, therefore guard against it. 'Tis this narrow and selfish spirit that offends the general benevolence and goodwill which is due to your neighbour, and makes you too soon conceive a dislike to him. Take heed of all little prejudices and unreasonable aversions to any person whatsoever; nor stamp a hateful character on him at once on account of an action or two which are not good.

Too high an esteem of self will tempt you to scorn others without reason,

haps upon the account of their aspect, their shape, their motion, their dress, their poverty, their want of breeding, their name, their family, &c. And this in a little time will settle into aversion, or antipathy, and grow up into malice and hatred, especially upon the least dispute.

While you are too fond of yourself, and of your own possessions, your own honours, your own family, your own pleasures, you will be ever jealous and suspicious that others stand in your way, and you will too easily indulge malice and envy to rise against them. Whereas if you abated a little of your *self-love*, and increased and enlarged your generous *benevolence* and *love to mankind*, it would have a happy tendency to suppress your *hatred*, and *envy* of particular persons.

2. Consider whether the persons you hate are good or not.

If they are good and pious, your hatred has a double guilt in it, since you are bound to love them both as *men* and *christians*. Will you hate those whom God loves? will you hate those who have the image of Christ? and in whom the Spirit of God inhabits? if they have any amiable qualities in them, let your charity

charity cover those faults and follies : let man t
 your thoughts dwell rather upon their by of
 virtues, and their sacred relation to unifi
 God. This will have a happy influence who ex
 to turn your *hatred* into *love*. Think engea
 of them as members of Christ, and you Will
 cannot hate them if you are of that re G
 blessed body. they de

If they are persons who neglect religion you v
 on, and have not the fear of God, yet you
 they may have some good qualities in inst
 them, some moral or social virtues, some o
 some natural excellencies, which make for
 merit your esteem, and invite your love or bea
 at least these agreeable qualities may doe, an
 diminish your aversion, and abate your h unjus
 tred. I confess it is the nature of malice. Kn
 and *envy*, to overlook all that is good malic
 and amiable in a person, and to remain the g
 only what is evil and hateful : but this ers, a
 not the spirit and temper of a christian boy, be
 nor of *Jesus Christ* our Master. Then to a
 was a young man who loved his riches at
 so well that he refused to become a dices awa
 ciple ; yet our blessed Lord saw some good at a
 qualities in him, *he looked upon him* as is thi
 loved him, Mark x. 21.

But if the persons whom you hate Miserie
 have nothing good in them that you c; but b
 find, then they ought to be pitied rather te regard
 th e pity an
 have a v
 envious t

man to be hated *: they are not worthy of your *envy*, nor do they need the punishment of your *malice* in this world, who expose themselves to the wrath and vengeance of God in the world to come. Will you say, they are so impious before God, and so injurious to men, that they deserve to be hated? but consider, if you were but punished in every respect you deserve, both for your offences against God and man, what would become of you? pity them therefore as you hope for pity. Imitate the goodness of your heavenly Father, who makes his sun to shine, and his rain to fall on the just and on the unjust. This is the rule of Christ. 3. Know that a soul filled with *envy* and *malice*, is its own perpetual torment. All the good things that are spoken of in the scriptures, and all the blessings which others enjoy, become a matter of grievance and torment to an envious spirit. It frets and chafes at the comforts of mankind, it does away with rage to see others happy. What a dreadful and undesirable temper is this?

How

Miseries of the soul are worse than those of the body; but both of them should excite our compassionate regard. If we take all proper occasions to exercise pity and compassion toward the unhappy, it will have a very good influence to cure a malicious envious temper.

How much more pleasant is it to feed the gentle affections of benevolence and love always warm at the heart ! to rejoice in the happiness of our neighbours, and to derive a degree of satisfaction and felicity from all the blessings of mankind which come within the reach of our notice !

4. Remember that a *malicious* and *envious* man is hateful in the eyes of all mankind, for his chief joy arises from the misery of his fellow-creatures. No body loves such a temper ; even those that practise it themselves hate it in others. Are you willing to expose yourself to the ill-will of mankind ? is it not better to get the love of all men ? it is the gentle and harmless, the peaceable, the benevolent and compassionate man, who is the object of universal esteem and love.

And let it be well considered, that indulging malice in your heart against others, you tempt those persons in a special manner to hate and envy you : do you know how far their malice will fly into violent extravagancies, into wicked, and spiteful, and revengeful practices ? think with yourselves how far you share in the guilt of such madness, if your indulgence of *malice* and *envy* against them. Remember that the fire of wrath prepared

and the fire of love, kindle their own congenial fires. Kindness and love are the most effectual methods to reduce others to the practice of kindness and love.

5. *Malice* and *envy* are the special sins of the devil: they are his peculiar image of the soul of man; *he was a murderer from the beginning*, and is so to this day. He deprived the happiness of our first parents in paradise, and contrived their ruin: he robs us the blessings of the gospel, and destroys christian hope, and would fain destroy it. Now will you imitate such a hateful character, even the adversary of good and man? are you fond of bearing his image? are you willing to become as he were a devil in flesh and blood, rather than imitate the loving and the lovely character of *God manifest in the flesh*, even the blessed *Jesus*?

6. Consider how near you are to death and judgment, and the eternal state; and dare not venture into eternity with a malicious temper, or with an envious spirit. Hatred and malignant passions are wretched things to appear before the throne of God.

And let it be awfully remembered too, that there is no cure provided for *envy* and *malice* in the other world. God has prepared a remedy for these distempers in the

the gospel, but they can only be applied to the present life. At the hour of death *he that is filthy must be filthy still*, and he that is envious and malicious in a prevailing degree, must be envious and malicious still: and what a dreadful state will it be to lie under the everlasting torment of inward malice and envy, to fret and rage among fretting and raging spirits, without the least hope of change through all the ages of eternity?

S E C T. XX.

Rules to moderate excessive love to creature

1. **C**ALL your love often to account at the bar of reason and scripture, to enquire whether the object of it be proper, and the degree of it reasonable; and then you will the sooner discover its irregularities, and excesses of every kind, and be more powerfully awakened to watch against them.

2. Think of the uncertainty of the highest mortal good, the vanity and insufficiency of any thing, of every thing beneath God to make you happy; and bear not an immortal fondness to perishing comforts.

3. If you are entangled with the excessive love or desire of any thing, whether it be a child or a friend, &c. or if you grow too fond of any particular study, practice, or recreation, any company or enjoyment of any kind, call together and sum up all the inconveniencies, the dangers, the unhappy consequences of this your love. Think much of the faults, follies, defects, imperfections, and blemishes of the creature so excessively loved; survey all these at large, set them in a clear light, write them down for your frequent review, fix them in your memory, and dwell upon them. Never indulge yourself in thinking of the agreeable or tempting qualities of it, at least without a due guard and balance on the other side. This will help to wean the heart by degrees.

4. Practise voluntary self-denial, and content yourself both in body and mind, in whatsoever you love to excess as far as duty permits. Set a guard upon your eyes and ears, upon your senses and your thoughts, and avoid every thing that would bring to your mind the object of your immoderate love. This direction, well practised, will by degrees introduce an indifference and moderation of affection.

affection, when you find that you cannot live without the tempting object.

5. Watch against too great a relish and delight in the things you love excessively, whether they be meats, drinks, businesses, recreations, company, children, friends or kindred; an abatement of pleasure will abate the excesses of love.

6. Set up the love of God supreme in your heart, and keep it so. This principle of divine love will grow jealous if any meaner love arise too high, and become its rival, or make too near approach to its seat and throne. A true sovereign love to God will limit and moderate all inferior love.

7. Consider that immoderate love to any creature fills the heart with endless anxieties and vexations, with restlessness and inquietudes about it, where the soul is perpetually tost, as it were on an ocean of hopes and fears, rising and sinking with every blast of wind. And then the sorrow of parting with it like tearing our flesh from the bones, the rending asunder of the heart-strings. What dreadful preparations hath excessive love made for killing heart-akes, and overwhelming agonies of sorrow. //

8. Remember that excessive love to creatures hath often provoked a jealous

ca to embitter them to us terribly by
markable providences, or to cut them
h suddenly in his anger. Our God is a
alous God, and he will destroy his ri-
ous. The way to keep our comforts is
love them with moderation.

9. Consider that the fewer strong af-
tions, and the less engagements of
art you have to mortal creatures, the
suer will it be to leave this world, and
ter into the world of spirits. Death is
more painful and terrible to such a
al, which must not only leave the body
A hind it, but a multitude of other
mings, to which it is too fondly attach-

We must all endure this parting
oke: let us endeavour then to make
as easy as possible, by keeping our af-
tions loose to all things beneath God
heaven.

S E C T. XXI.

Rules to overcome unreasonable fears.

*F*EAR is a powerful and useful *passion*,
to guard us from mischief and misery,
hasten our avoidance of every danger,
drive us to our refuge, and to restrain
from every thing which has a tendency
bringing the evil or mischief upon us.

F

The

The anger of God is the most proper object of our *fear*, as we are sinful creatures: nor can sinners fear the anger of God too much, 'till they have complied with the appointed methods of his grace. There is also a *reverence* and holy fear due to the majesty of God, even when we have obtained the most solid hopes of his kindness and mercy: we must always fear to sin against God, and keep up a holy jealousy of ourselves against temptations to sin. All this is called *religious fear*.

There are several things also in the *natural life* that we have just reason to fear in some degree; such as lions, bears, and other hurtful animals, men of violence, diseases, and death. And there are many things in the *moral* and *civil life* which become proper objects for the passion of *fear*, such as the anger of our parents and superiors, and the practice of those things which expose us to just infamy or punishment among men.

But the *fear* which I speak of in this place is an unjust and unreasonable fear of any creature whatsoever, or of any circumstances of life: it is a timorous spirit which subjects the whole nature to the power and tyranny of the *passion* of fear beyond all reasonable grounds: as for instance, a fear of being alone, or in the

work, a perpetual fear of evil accidents by
fire or water, or wicked men; a disquiet-
ing fear of ghosts and apparitions; of lit-
tle inconsiderable animals, such as spi-
ders, frogs, or worms; unreasonable and
fearful fears of the loss of estate or
friends; fear of poverty or calamity of
any kind, whereby we are too often re-
strained from our present duty, and our
days are made very uncomfortable. All
manner of *fear* becomes irregular when it
goes to an excessive degree, and is supe-
rior to the danger. Now to arm our-
selves against this tyrant-passion let us
make use of the following *directions*.

Abate your love to your flesh, and
to mortal life, and to all things that
belong to it; then you will not be so
much afraid to lose them. Lay up your
treasure and your hopes in heaven, where
there is no danger of being deprived of
it.

Never rest without some comforta-
ble hope of the love of God. If you are
God's favourite, and under his protection,
you need fear nothing. Remember that
all creatures in heaven, and earth, and
sea, are under his power and supreme
government: they can go no further than
he permits them, nor can they hurt an
atom of your head without his leave. And

if he suffers calamities to fall upon you, he can make them turn to your unspeakable advantage. Say with *David*, *what time I am afraid, I will trust in the Lord, and, I will not fear what flesh can do against me.*

3. Acquaint yourself with *Christ Jesus* the Son of God, into whose hands all things are delivered. He hath subdued even the powers of hell to his dominion, and they are all kept in his chains. Commit yourself daily to his care, both your soul and body, for time, and for eternity; he makes and maintains our peace with God, and he guards us from enemies and dangers, and devils. We are safe in his hands.

4. Have a care of contracting new guilt by indulging sin of any kind, or by neglect of duty. Guilt is the chief cause and the justest cause of *fear*; for if God be angry with you, then you have no sufficient security or defence from the injuries of the creatures, which are but instruments of his providence, in a way of punishment or mercy.

If therefore the evil you fear be probably the effect or consequent of your own sinful conduct, humble yourself before God, and repent, and seek pardoning grace; and walk humbly and watchfully.

ly, lest you renew your provocations
heaven. Repentance brings *hope* with
and lessens the ground of our *fears*.

5. Think what a dishonour it is to
od, for you to set up creatures as the
jects of your unreasonable fears, as
ough they were not in his hand, or as
ough God, the Creator, were not a suf-
ficient refuge. Read *Isa.* li. 12, 13.

6. Think how exceeding unlikely most
your fears are to come to pass. It is
t once in ten thousand times, probably,
at such an event will befall you : or,
t one person in ten thousand hath ever
t with such an accident in the same
cumstances : by this means you may
duce your *fear* to a degree proportion-
e to the danger, and then most of our
rs will give us but small disturbance.

7. Think how many needless fears
have had in time past, and torment-
yourself with them ; groundless fears
ere there was no danger, fears of
ngs that never come to pass. And
nk also out of how many real dangers
d hath rescued you, and make him
r trust and defence for times to come.
aid remembered that God had deli-
ed him from the lion and the bear, and
efore he was not afraid of the *Phi-*
giant.

114 *Rules against unreasonable fear.*

8. Suppose the worst that can come and be prepared for it by faith in Christ and hope in God, a life of virtue and piety, a serene conscience, and a continual readiness for death itself.

Besides all these *general directions*, might add many *particular rules*, according to the particular objects of fear; for instance :

If it be some *present appearances in nature*, which may be frightful at first, such as huge impending rocks, seas, cataracts or waterfalls, or some particular animals that cannot easily hurt you, or such like, endeavour to make them familiar to you by approaching nearer and nearer to them by degrees ; and when you find you are safe, you will obtain gradual courage. If you meet a frog or a spider, or even a toad or a snake, without shuddering or sweating,

If the groundless fear of some *absent evils* possesses your spirits, get the government of your fancy, and yield not to its dictates in cases which have no reason on their side. Fancy and fear swell every little danger to a mountain, and turn every bush into a bear. There are no bounds set to the wild and unreasonable ideas of terrible things which this passion fills the mind with, if it be indulged. Subdue your imaginations, and let them

do not rove upon frightful objects. For this
and avoid the reading or hearing of
frightful stories of witches and devils, or
terrible accidents, or cruelties and bar-
barous murders, especially in younger
years, or if you are inclined to timorous-
ness and melancholy; for these things will
hang about the imagination, and perplex
the mind with foolish terrors.

Or if you have a *sickly fancy*, and are
continually afraid of some distemper seiz-
ing you, read not in books of physick,
where the symptoms of diseases are de-
scribed; for fancy will bring almost all
these diseases upon you in appearance,
and give you the pain, though not always
the danger of them.

If you are with-held from the practice
of your duty, by the *fear* or *threatnings* of
hell, there are many remedies provided
against this evil in the book of God, to
inspire you with courage in the ways of
virtue and religion, *viz.*

(1.) Preserve the love of God in your
heart in its warmest exercise and its so-
vereign power. Love will break through
thousand difficulties, and subdue a
thousand terrors.

(2.) Maintain an awful fear of God
and his anger in a high degree, and re-
member it is infinitely more dangerous to

provoke God, than to fall into the hands of feeble men: *Men can only kill the body, but God can destroy soul and body in hell.*

(3.) Keep upon your spirit an awful sense of the evil of sin, as a more formidable thing than any present suffering. Fear, above all things, to offend God your father, and your best friend.

(4.) Think of the courage of the ancient *heroes* of faith, who exposed themselves to all manner of losses, pains and death, for the sake of *Christ*: and above all, take the example of *Jesus* the Son of God, *who endured the cross, and despised shame, &c.*

(5.) Think of the advantage and glory of suffering for the sake of God and religion: Think of the awful judgment-seat of *Christ*, the joys of heaven, and the infinite recompences provided there for our poor little services and sufferings. But of these things I have written more largely in the two first sermons of the *third volume*, which was published some time ago, and I ask leave to remit the reader to those discourses.

SECT. XXII.

Rules to guard against immoderate sorrow,
and to relieve the soul, that is under the
power of it.

THE passion of *sorrow* is necessary to
creatures dwelling in a world which
with so much sin and misery in it. As
sorrow is originally the effect of sin, so sin
ought to be the chief object of it: yet
we may grieve also for our own miseries,
for the miseries of others. Hereby we
learn more sensibly the effects of sin in
the past, and are excited to avoid it for
the future: hereby we testify our love
to our friends under trouble, and are a-
roused to endeavour the removal of
those evils that we or our friends sustain.
Jesus himself, who was all innocence, wept
over the sins and sorrows of mankind.

But though *sorrow*, as well as some o-
ther uneasy passions are ordained for the
good of man in the present state, in or-
der to excite him to his proper work;
yet when it rises to such a degree on the
account of any losses or troubles we sus-
tain, as to hinder us in the discharge of
present duty, it becomes excessive and
immoderate, and ought to be restrained

118 *Rules against immoderate sorrow.*

or prevented; and perhaps some of the following *rules* may be useful to this purpose.

1. Have a care of excessive love to any creature whatsoever, for this fondness lays the foundation of immoderate grief when divine providence takes that creature from us. We should love creatures but as uncertain and perishing comforts. The greater sweetness in the enjoyment the sharper is the sorrow at parting.

And as a part of this direction I may add, let your *hopes* of any earthly good be very moderate; for in a thousand instances we find the possession or attainment of it depends upon great uncertainties and the concurrence of many favourable circumstances, whereof, if one be wanting, we are disappointed. And if our hope has been raised very high, our surprise of grief will be proportionable to the disappointment.

2. Meditate on the sovereignty, wisdom and the goodness of God in his government of the world, and believe that all that he does is wise and good. Learn to submit your own judgment, and your own will, to the wiser determinations of his providence. When our Saviour was to drink of the bitterest cup that ever was put into the hand of a creature,

or at least of a creature beloved of God) submitted to the intense and unknown agonies of that hour, under the awful influence of this rule, *Father, not my will, but thy will be done.*

Remember also that divine grace has promised, and divine wisdom knows how to turn the heaviest crosses into blessings. Perhaps God is now doing you the greatest good; do not counter-work him by obstinate murmuring and impatience.

3. Seek after a comfortable and established hope of the love of God in the way of the gospel, and this (if well improved) will be a sufficient balance for every load of temporal sorrow. If you can cast your burden on the Lord as your God, he will sustain, and he will relieve: he will not contend always.

Remember the revolutions and the changes of the right-hand of God. Reflect upon days past and former sufferings. How often has God relieved you as he has delivered his people in ancient times) when there appeared to human prudence, no way for escape, no method of relief? If he be your God, let your soul live upon him. He is not an idol, whose ears cannot hear, and whose hands cannot help. Prayer will ease the

wounded spirit, and engage omnipotence on your side.

4. Take heed of bringing fresh guilt on your conscience, that so you may not be overwhelmed with sorrows of all kinds at once. A peaceful conscience will help to bear up the spirit under some of the heaviest burdens of life; but how unspeakably heavy and painful will these burdens lie upon a spirit wounded with a sense of sin.

5. Let not your thoughts dwell continually upon your distresses and afflictions. Suffer not the chambers of your soul to be ever hung round with dark and dismal ideas: chew not always the wormwood and the gall; but remember the many temporal mercies you enjoy, and the rich treasures of grace in the gospel. Survey the immortal blessings of pardon of sin, and eternal life; the love of God, and the hope of heaven. Look sometimes on these brighter scenes; suffer not your sorrow to bury all your past and present comforts in darkness and oblivion. Thankfulness is one way to joy.

6. Remember, if you are a christian indeed, the springs of your grief cannot flow long; the hour of death will dry them all up. The last moment of this mortal life is a certain and final period to sorrow.

row. Converse much among the mans and joys of the invisible world, and our hope which is laid up there : the very beams of that glory, will brighten the darkest providences, and relieve the soul under its sharpest pains.

7. Compare your miseries with your calamities, and then you will think them lighter. You will learn then to bear your sorrows with a more serene and peaceful mind, and turn your sorrows into repentance for sin. But, alas ! we aggravate our sufferings, and extenuate and excuse our sins : whereas sufferings would appear lighter, if we did but consider how much heavier evils we have deserved from the hands of a holy and offended God.

8. Compare your own afflictions with the afflictions of many others in former and latter times. The passion of sorrow so unreasonably magnifies your own sufferings, that though there was never any case like yours before : whereas, perhaps, you suffer nothing but what is the common lot of joyless human nature ; and shall this overwhelm you when there are many who have been surrounded with uncommon distresses, and yet have sustained them with holy courage and patience ?

9. Consi-

9. Consider that *sorrow* is indeed *evil*, i. e. a *natural evil*, for it is the pain of the mind, and it is never desirable for itself, but only as it is a thing appointed for sinful creatures in this world in order to teach us some lessons of righteousness, to wean us from the love of creatures, to embitter to us our sinful follies, and to drive us to some duty toward God or man: and if these ends be attained, *sorrow* should be dismissed. *God doth not afflict willingly, nor grieve the children of men: by the sorrow of heart and countenance, the heart itself is to be made better.* If this be done, bless God and rejoice.

10. Think on the many dreadful effects and consequences of excessive sorrow, where it is indulged beyond all reasonable grounds. (1.) It takes away the sweetness and relish of all present mercies, and makes us undervalue them all: it deprives us even of the delightful sense of the love of God: it untunes both the heart and the lips, and with-holds the tongue from thankfulness and praise. (2.) It destroys the pleasure, even of the parts of religion which we practise, and banishes comfort from the soul, even in the midst of the most refreshing ordinances: for wheresoever the body is,

what

Whatsoever the man is engaged in, the
 the part of the mind is still fixed upon its own
 distress. (3.) It sinks and weakens our
 trust and hope in the blessed God: it
 works the spirit with impatience, the heart
 with discontent, and the tongue with
 murmurs against the wisest and the best
 Beings. Where immoderate grief is
 indulged, it prevents the soul from learn-
 ing those very lessons of piety and duty
 which the affliction was sent to teach us.
 (4.) It raises in the soul a froward and a
 peevish temper, makes us displeased with every thing round about
 us. Immoderate sorrow inclines to per-
 petual resentment; the heart within is
 uneasy, and there's nothing without can
 ease us: it fills the place where we are
 with incessant complaints, and makes us
 a burden to our friends, instead of a bless-
 ing. (5.) It stupifies the better powers
 of the soul, it buries the active faculties
 in a sort of dead sloth; it weakens the
 heart and the hand to all the duties of
 life, and renders us almost useless in the
 world. The mourner sits with folded
 hands, brooding over his own sorrows,
 and dark and deadly images ever present
 themselves to his view; the weight of
 grief hangs heavy upon his heart, and ef-
 fects his very senses and limbs; he fan-
 cies

cies himself on the confines of the dead, and he knows not how to rise up and stand among the living. (6.) Such overwhelming sorrow doth great dishonour to religion, and the grace of God : it discourages young persons who are looking toward heaven, when they find christians of such a sour, disconsolate, and gloomy temper, because it tempts them to believe, that melancholy belongs to the ways of godliness, and overspreads all the road to paradise. (7.) Excessive grief doubles the real affliction, without giving any relief, and has been often attended with dismal consequences : it hath sometimes taken away the senses, blinded the eyes with weeping, distracted the thoughts, clouded and disturbed the reasoning powers, and driven the mourner into a filthy and sullen madness* : and sometimes hath worn out the flesh itself, and brought the body to an untimely grave. *The sorrow of this world worketh death.*

(8.) The

* It was ingeniously observed by a writer on this subject, that in *body* grievances we take a wrong course, and seek for every thing that can give ease ; but we use quite contrary methods with our *minds*, we exasperate every scratch till it becomes a wound ; and then we rub and fret the wounds, and keep them so long open, till very often they become incurable.

) There are instances, not a few, wherein immoderate grief hath prevailed far as to hurry persons into despair the mercy of God, and armed their own hands against themselves, to put an end to their miserable life on earth, by plunging into eternity with a venture of everlasting misery.

11th Direction. When your thoughts have meditated on all these dismal attendants of immoderate sorrow, set your will and your hands to work, as well as your mind. Endeavour to employ yourself in some business, though your sorrow would plead for sloth, and would let all things run at random. Instead of wasting life in fruitless moans and complaints, do something (if possible) toward the relief of your present affliction, and the removal of that burden which over-presses you. Arise and shake off this heavy clog, break these fetters of the soul, constrain yourself to activity of some kind or other, if it be but in a way of amusement: divert the mind this way from the dark and mournful ideas that press upon it. Many a person had gone down mourning to their graves, for the loss of some dear friend or relative, if the necessary duties and business of life had

had not given them a constant and powerful relief.

12. Read over the commands of scripture, to *rejoice in the Lord*, and make conscience of fulfilling that duty, as well as any other : true religion gives a sufficient foundation for constant joy, and the *joy of the Lord shall be your strength*, to discharge many other duties of righteousness.

If a spirit of melancholy seize you there may be several useful advices found in Mr. Rogers's *Treatise of Trouble in the Mind*, 2d edit. 1706. and Mr. Baxter's *Account of Melancholy, and his Direction about it*, gathered out of his works, by Mr. Samuel Clifford, and reduced to order in a little book, 1716.

S E C T. XXIII.

Rules to govern our anger, and to prevent the sinful effect of it, viz. Revenge.

ANGER considered in itself, is not an unlawful passion. If we ourselves were perfect and innocent, and were to converse only with innocent creatures perhaps there would be no occasion for the exercise of it. But since we dwell in a world where vice, folly, impiety, oppression

and possession, injustice and wickedness abound, there will be frequent and just occasion for anger. We have reason, too often, to be angry with ourselves, when we indulge iniquity and folly: and we may lawfully express our resentment against the crimes and vices of others. Their offences against God, against men, against ourselves, may raise in us a righteous resentment. Bold impiety against our Maker, or injustice and cruelty against our fellow-creatures, stir up our just indignation and wrath. Insolence, oppression and mischief, practised or attempted against ourselves, or our friends, awaken the powers of flesh and blood for sudden self-defence, or the relief of the sufferer. These ferments and commotions of nature were designed to be a strong and sensible rebuke to iniquity of every kind, and a means to prevent the repetition of it. Our blessed Lord himself, who was meek, and holy, and humble in perfection, yet found reason sometimes, here on earth, to give a loose to his sacred resentments: we are also expressly permitted *to be angry*, if we take heed of sin.

But, alas! our natures are so perverse and corrupt, that 'tis very hard for us to give a loose to any angry passion against men,

men, without running into some sentiments of malice or revenge, and thereby sinning against God. Our anger is very apt to kindle about trifles, or upon mere suspicion, without just cause; or sometimes it rises too high where the cause may be just; or it continues too long, and turns into *hatred*: and in either of these three cases it becomes sinful.

'Tis therefore with the utmost caution that this passion should ever be suffered to arise: and unless we quickly suppress it again, we shall be in great danger of bringing guilt upon our souls. The blessed apostle therefore wisely connects the permission, the caution, and the restraint together, *Eph. iv. 26. Be angry and sin not: let not the sun go down upon your wrath.*

The violent efforts of this passion are so frequent and dangerous, that I shall dwell longer upon the regulation of it. Let me first lay down *directions* to moderate and restrain our anger, and then propose some *considerations*, to enforce the practice of them.

Directions to moderate and restrain anger.

1. Be not nice or humorous in the common things of life, *viz.* meats, drinks, cloaths, forms of civility, attendance, &c. If we indulge excessive niceness and curi-

osity

ty in these things, we shall meet with
sily and hourly vexations. Be not there-
re greatly pleased, or greatly displeased
with little things. These are the most
requent occasions of sudden and violent
sentments, therefore gain a wise indif-
ference to them all.

Let your desires and your aversions to
e common objects and occurrences in
his life be but few and feeble. Make it
our daily business to moderate your aver-
sions and desires, and to govern them by
eason. This will guard you against ma-
a ruffle of spirit, both of *anger* and
row.

2. Subdue pride. This is the parent
and the nurse of wrath and resentment :
is this that makes us suspect injuries and
ffronts perpetually ; this makes us take
ffences where none is given, and aggra-
ates every real injury beyond all mea-
ure of truth or justice. Pride is a most
mpatient vice, and can bear nothing ;
ut the humble soul is meek and patient,
nd meets with few affronts, or it believes
ut few. Let us remember we live in a
world where every person has his own o-
inions, and his own desires, as well as
e ; and if we would be easy and calm,
e must learn to bear opposition and con-
radiction, for every body will not yield
up

up their sentiments and will to ours, nor is it fit they should.

Accustom yourselves to candor, and take every thing in the best sense; would you suppose your neighbour designs to affront you?

3. Suffer not your thoughts to dwell on the injuries you have received, or on the provoking words that have been spoken against you. Not only learn the art of neglecting injuries at the time you receive them, but let them grow less and less every moment, till they die out of your mind. Suffer not your musing imagination, when you are alone, to swell and magnify the provocations that have been given you, nor to blow up the fire of this uneasy passion.

4. Avoid much conversation with men of wrath, and endeavour to keep clear of all disputes with weak minds, with obstinate spirits, and especially with persons of an angry and peevish temper, as far as you can. If the flint and steel strike against each other in a way of dispute, the sparks of fire will be ready to fly out, and the angry flame will be kindled.

5. *Love your neighbour as yourself.* You are not immediately kindled into wrath against yourself, nor express it with such violence, though you have often done yourself

yourself more injury by your own sins,
all other persons ever could do you.
don't bear malice against yourself,
hate yourself, though you have, per-
some evil qualities belonging to
and you have often sinned against
own soul: you forbear yourself
and you forgive yourself easily:
then to forbear and forgive your
neighbours.

*deal not with others as you would not
others deal with you.* Would you
think it reasonable that your neighbour
should take your words in the worst sense,
quarrel with you for every trip in
conversation? That he should resent e-
very little miscarriage that you are guilty
that he should fly into a sudden fury
passion against you upon every failure
of duty or civility? Have you not some
things that other men must bear with,
will you not bear with others? Do
never provoke your neighbour, and
will you forgive no provocations?
are you no offences to be pardoned,
then do you not pardon others? It
is very justly said by a writer on this
subject, that men's mistakes, impruden-
ces and inadvertencies are so mutual and
so numerous, that were not this piece of
kindness

kindness mutual also, quarrellings and feuds must be infinite.

In short, I must say, a person would claim a right continually to resent, ought himself to be perfect and free from faults: and then I might add, he would be so wise and good as seldom to indulge his resentments.

6. Observe a person in all his angry behaviours, when his angry passions are raised high, and exert themselves: mark the frowns on his countenance, the fierceness of his eyes, his threatening and revengeful looks, the disorder and tumult that appears in his whole nature. What an unpleasing and shameful figure he makes! how much like a person who is distracted, and whose reason is under a cloud! how he stamps and stares! how he utters rash vows and desperate wishes! Anger is a short madness; it throws a person out of his guard; neither truth nor reason appear to him as reason or truth: the violence of the passion throws off all restraints, the phrenzy disdains all laws of justice, and drives the man to wild extravagance. Is this the lovely, the admirable pattern that you choose to imitate? Do you like this figure so well as to put it on yourself?

7. Live always under the eye of God

gs and suppress rising anger with the reverence of his name and presence. Remember that a holy God and holy angels behold you; and are you not ashamed to appear in their sight under all the extravagant disorders of this passion? Remember the dignity of your nature as *man*, and your character as a *christian*, and a child of God.

9. Keep the sacred example of *Jesus*: mark before your eyes: how meek under the vilest affronts! how patient under the rudest injuries and most barbarous treatment! how forgiving even to his deadly murderers! how did he return the evil for good for the greatest evil! and shed down his blood and life to redeem his enemies from hell, and to purchase eternal joy and glory for them! *Let such* Angels *and be in you as was in Christ the Son of God, who being reviled, reviled not again, when he suffered, he threatened not, giving us an example, that we should follow all his steps.*

10. When you find the warm passion arising, suppress the first motion of it. It is much easier to be subdued at first, than if you indulge it a little: a spark is well and soon quenched than a flame.

11. Command your tongue to silence, and your hands to peace, if you cannot presently

G

presently

presently command your spirit. Suppress not the vehement efforts of wrath, but break out in reproachful names, and spiteful words, much less into blows and revenge. These outward violences, once let loose, go generally beyond the just bounds of resentment, they further enrage the inward flame and fuel, and thus become greatly criminal. Give the fire of your passion, when it is kindled, no public vent, and perhaps it will quickly be stifled and die.

11. At least, suppress all violent coveries of it so long till you have taken some time to consider, whether you have received any real injury or no, whether the injury was accidental or designed, whether the offence be of such a heinous nature and degree as your present passion represents it. Many offences are great and heinous only in the light of a ruffled fancy, and not in themselves.

It is said, concerning *Julius Caesar*, that upon any provocation, he would repeat the *Roman* alphabet before he offered himself to speak, that he might be more just and calm in his resentment. The delay of a few moments has set many seeming affronts in a juster and kinder light; it has often lessened, if not altogether

Suffered, the supposed injury, and pre-
rath violence and revenge.

12. If you cannot govern your spirit,
and suppress the outward appearances
and efforts of your passion, take the first
opportunity of leaving the place and
company: withdraw from the tempta-
tion, and retire to prayer; confess, be-
fore God, the ungovernable frame of
your own spirit; bewail the pride and
passion that dwells in you. Ask for-
giveness of heaven, and beg the divine
influences of grace to subdue the disor-
derly ferments of your nature.

13. If you have unhappily indulged
your anger to break out to the reproach
and injury of your neighbour, as well as
your own shame, do not only repent
and secret before God, but take a proper
time to confess it to the person whom
you have injured, and ask their pardon.
This will have a considerable tendency
to your future watchfulness, and help to guard
you from the same folly for time to come.
Among other directions, I might have
added, avoid rude and quarrelsome com-
pany, avoid excessive drinking and ga-
zing, and all lewd and vicious courses:
I hope I have no need to mention
these rules to those persons for whom I
humbly write.

I proceed now to lay down some considerations, which may enforce the practice of these rules.

1. Think with yourself, how much injury you do yourself by suffering your angry passions to rise and prevail. The fire of wrath and resentment preys upon your nature, destroys your health and your ease, fills your spirit with tumult and inquietudes, exposes you to shame before men, breaks the peace of your conscience, brings you under guilt before God, and makes a painful preparation for bitter repentance. Why will you punish yourself because another has injured you? or, if another man be rude and wrathful, ill-natured and ill-breaved, why will you imitate him, and expose yourself?

2. Think again, how much more precious and glory there is in overcoming the violence of your own spirit, than in yielding to your head-strong passions, and suffering yourselves to be carried away by the torrent of your own resentments. *that rules his own spirit, is a greater blessing than he that conquers a city.*

To be angry about trifles, is mean and childish; to rage and be furious, is brutish; and to maintain perpetual wrath is a-kin to the practice and temper of a devil.

ails ; but to prevent or suppress rising sentiment, is wise and glorious, is man- and divine.

This one piece of conduct will raise our reputation for wisdom among men, more than a hundred fine speeches, or superior airs, and will greatly adorn our character as persons of piety. *The wisdom that is from above is peaceable, gentle, and easy to be entreated.*

3. Consider how unfit you are for every duty of religion and worship, while you are under the power of this uneasy passion. With what face, or courage, or comfort can you draw near to God, while you cherish undue wrath in your heart ? The sinful ferment of your nature indisposes you for worship, the guilt thereof makes your service unacceptable ; and a defiled conscience makes you unwilling to come near to a God of holiness, *Matt.*

23. If there be a quarrel between thee and thy brother, *leave thy gift at the altar, go and be reconciled to thy brother, and then return and offer thy gift.*

4. Think of the dreadful effects of un- governable anger in the world. What tragical scenes has it introduced ! what pious mischief ! How has it broken all the dearest bonds of friendship and kin- d ! How has it divided and ruined fa- milies,

milies, and cities; and nations! It hath 6.
filled the earth with private and publick
murders and cruelties. Blood, ruin, and
destruction, have attended it from the
days of *Cain* and *Abel*, to this day.

'Tis the wrath of princes that hath
made such vast slaughter among men
hath turned beautiful cities into heaps
rubbish, hath unpeopled nations, and
sent multitudes of souls into eternity
untimely death. And it must be
known too, with shame, that the
wrath of priests and people hath torn
churches to pieces, and joined with king
to erect bloody inquisitions, those sacred
slaughter-houses, to kindle fires of mar
tyrdom, and murder millions under pre
tence of zeal for God.

5. Consider that it is a glorious singu
larity of the religion of *Christ*, that
commands and teaches us to *forgive our
enemies, and to love them that hate us*. But
for a man that pretends to be a *christian*,
to indulge a resenting humour, and to
ever fretful and angry, and meditating
revenge, what a shame and dishonour
does it cast upon the religion that
profess, and upon the sacred name of *Je
sus*, whom we adore? Wrathful christians
are a scandal to their master, the *Prince
of Peace*.

6. This

6. Think with yourself how many greater crimes has the blessed God forgiven you, if you are a *christian* indeed; and will you not forgive your brother his petty offences? Has the maker and Lord of heaven and earth forgiven you ten thousand talents, and will you not forgive your brother a hundred pence? Did the Son of God make himself a sacrifice for your offences, that you might be pardoned, and will you make your brother, who has offended you, a sacrifice to your fury?

7. But consider farther, that if you do not forgive your brother, who has offended you, you cannot expect to be forgiven of God: nay, 'tis evident, according to the express sentence of the gospel, you cannot be forgiven without it. *If you forgive not men their trespasses, neither will your heavenly Father forgive you.* Do you not pray for pardon of your trespasses, even as you forgive those who trespass against you, and will you sin against your own prayers?

8. Remember that revenge belongs to God, and the magistrate: now you must not take their work out of their hands. 'Tis granted that there may be some seasons and occasions, wherein it may be proper and necessary to shew some de-

grees of resentment, and let your enemies know that you are not a senseless block or a stone without feeling, in order to guard you from universal insults and continual injuries. To resist the efforts of oppression and violence, and to smite others, so far as is plainly necessary for *self-defence*, has been always judged lawful. The measure of this resentment and the manner of it in particular instances, must be taught by religion and prudence: but remember, that it is far better to suffer two injuries, than to revenge one. *If a man will strike thee on one cheek rather turn the other to him*, than take the awful work of vengeance into thine own hand.

In case of lesser injuries or affronts 'tis best generally to neglect and forgive them: in greater injuries, or the frequent repetition of less, you may resent so far as is necessary for the defence of yourself or for the reformation of the offender, but never let resentment carry revenge in it, *i. e.* merely to repay evil for evil.

9. Think with yourself when you receive some high provocation, that God places you at that hour under a special trial, and he waits to see what honour you will do to his grace, and his gospel, and whether the flesh or the spirit will con-

conqueror: he expects that you should shew how well you are taught by the religion of *Christ*, to love your enemies, and bless them that curse you. It is of infinite-ly greater importance to you, to keep your own spirit easy and innocent, and adorn the doctrine of *Christ*, than to take the fullest revenge of him that has injured you.

10. Consider this, that by returning good for evil, you will better obtain all the supposed designs and ends of anger, than by practising revenge: for, (1.) If your enemy has any thing of humanity in him, any tenderness about his heart, you will melt him down by such a carriage, you will soften his spirits into love, and bring him, as it were, to your foot. However, (2.) If this desirable effect be not obtained, you shew your obedience to the gospel, you put your case intirely into the hand of God, who will plead your cause. *Be not overcome of evil, but overcome evil with good: If thine enemy hunger, feed him; if he thirst, give him drink; so shalt thou heap coals of fire on his head;* whether to melt him down to friendly submission, or to bring the vengeance of God upon him, if he will not be reconciled.

11. If you are angry with a good man,

do you not hope to meet him shortly in heaven, in the regions of peace and love? And will you not be ashamed to meet him in heaven whom you reviled and persecuted here on earth? If it be a wicked man, against whom you shew your resentment, he will shortly fall under the just wrath of God, unless he repent, and he needs not to have the addition of your's: he will be given up to the rage and insults of devils hereafter, and you need not begin to torment him here with your revenges.

12. Suppose you knew that you were near death, and that your enemy were also dying, would you not desire to be reconciled to him before that awful moment? Consider that you are both dying creatures, borderers on the grave and eternity; *Suffer not the sun to go down upon your wrath*, lest both your souls should be required this night, lest you die before you are reconciled; and I am sure, if you are a *christian*, an unreconciled spirit will make the hour of death very uneasy, and render your passage out of this world dark and uncomfortable. But I will persuade myself better things concerning every one who is a true disciple of *Christ*.

S E C T. XXIV.

Some universal directions which relate to all the forementioned Passions, and the regulation of them.

SHALL divide these last general directions into two sorts: the first sort may be called *Moral* and *Philosophical*; and the second, *Religious* or *Divine*.

The *moral* or *philosophical* directions are these:

1. Let the regulation of your passions be the care of your younger years, and carry on this necessary work through your whole life, without intermission. The grave is the only burying-place of unruly affections. If you are so happy as to have begun this self-government in childhood, and been taught to suppress the irregular motions of the heart betimes, you will make the remaining work much more easy, and the following parts of life more peaceful and honourable; though perhaps there is no complete victory till we are dismissed from flesh and blood.

Root up the foul weeds of *pride*, *malice* and *envy*, as soon as ever you find them springing: let them be nipt in their very

bud and infancy, lest they fix their roots too deep in the heart to be removed, and bear the bitter fruits of mischief, iniquity and death. A tender plant is sooner rooted up than an old and sturdy tree.

Bend the more lawful and useful passions of *love, desire, joy, fear, anger* and *sorrow*, like young trees, into a beautiful and regular form, and prune off their luxuriant branches. Begin to bring them to obey the laws of reason betimes. Keep a constant and an early watch against the wanderings and the out-breakings of every affection. Let wisdom put a bridle on them before they are grown head-strong and unruly, that you may guide them usefully like a managed horse through the various paths of human life and they may bear you on to duty and happiness.

And I would earnestly recommend to parents and teachers, to insinuate the advantage of ruling the passions to all the young people whom nature and providence hath put under their care. Let them be taught these lessons in the very morning of life. Otherwise you may expect that a young humorist will grow up to an intolerable peevishness, and become a four old wretch : a wrathful child untaught

untought to bridle his rage, will grow to an incurable fury. Spite and envÿ, undisturbed between ten and twenty years of age, will be in danger of making a devil at fifty. *An Ethiopian may as well change his skin, or a leopard his spots, as those who have long practised evil can learn to do well.*

2. Suffer not your irregular passions to excuse themselves by taking false names upon them, and screen themselves from a censure and mortification by any disguises of virtue.

Vain ambition and affectation of applause, will sometimes squander away money, and appear magnificent and bountiful, far beyond the circumstances of the giver, and contrary to his duty, and the interest of his family. Then this ambitious and profuse humour puts on the name of *liberality and generous beneficence*, and hopes to excuse itself under this disguise, and to cover itself from just censure: but a wise observer will not be cheated by these false pretences.

Pride and wrath would sometimes call themselves a *becoming greatness of spirit*: but he hath a greater soul, who can treat inferiors with all gentleness, and hath learnt to neglect and forget supposed affronts

fronts and injuries, as mean and little things, which deserve no special notice.

When some persons have abandoned themselves to *excessive sorrow*, they call it a *debt of love* to the deceased friend ; and under this colour they go on to encourage and swell their *grief*, which had risen before to a dangerous height.

Others again will vindicate their *passionate resentments* of injury done to their reputation, or any neglect of duty and respect to themselves, under the name of *tenderness of spirit* : they cannot bear the least slight or censure : you can hardly touch them but you hurt them : every admonition is a reproach, and every real affront immediately overwhelms them with a mixture of *anger* and *sorrow*. They have too much of the child in them when they are grown to the stature of men. But while we shew some pity to these infirmities of human nature, yet these passions, and this temper, should be called by their proper names, i. e. a *weakness of soul*, which ought to be cured, and an *excessive love of self*, which ought to be mortified. We must learn to go through the difficulties of life with a becoming courage, and a decent neglect of those little oppositions or injuries which otherwise will ever be breaking in upon our peace.

3. Learn

3. Learn and practise the art of self-denial, with regard to your appetites of every kind, and you will gain an easier government of your passions. Rule the flesh well in order to rule the spirit. Passion has its chief seat in animal nature, and if the animal be brought under the yoke betimes, it will be more obedient to reason, and less susceptible of irregular commotions. Temperance is one of the chief of virtues; but a pampered appetite supplies new force, vigour and obstinacy to unruly passions.

4. Restrain your needless curiosity, and all solicitous inquiries into things which were better unknown. How many plentiful springs of *fear, sorrow, anger, and hatred*, have been found out and broken up by this laborious digging? Have a care of an over-curious search into such things as might have safely remained for ever secret, and the ignorance of them had prevented many foolish and hurtful passions. A fond solicitude to know all that our friends or our foes say of us, is often recompensed with vexing disquietude and anguish of soul.

5. Get a general benevolence to mankind rooted in your heart. This will keep you from being too selfish. It is for the most part the selfish *passions* which
are

are immoderate and unruly : there is not so much danger in those which arise from love to our neighbour.

6. Never let your *passions* determine your esteem or opinion of things or persons : these always bribe or bias the judgment to their own side, and thence 'tis evident that they will often lead it astray. Whatsoever *passion* makes any representations of a thing, you must always make some grains of allowance ; for if it happen to be right in the main, yet it generally colours every thing too high and strong.

'Tis therefore a matter of great importance to form and settle your judgment of things and persons which you have to do with in the calmest and sereneest hours of life, and when you are free from the influence of every affection, and let these judgments be reserved as rules for your constant conduct in human life, that whensoever temptations appear, or when passion solicits your nature, and makes efforts to rise and reign, you may ever have some settled truths and rules of conduct ready at hand to govern it.

7. Observe what are the *passions* to which you are most liable, or to which you are most disposed by your age, or any other

other circumstances of time, place, &c. Consider what passions have the deepest root in your natural constitution, and watch against them: enquire into yourself which are those affections to which your temper is most inclined, or to which you are most exposed by your station and circumstances in the world, and set a special guard upon them. Fear and jealousy are needful to defend you against the sin that easily besets you, the vice that wells in your flesh and blood.

8. Watch against all those seasons and temptations, those dangerous hours, those occurrences, or that company which in time past have been most provoking to any of your evil *passions*, and whereby you have been tempted to give them too great a loose. Let the burnt child dread the fire. An ox or an ass will not easily be led to those places where they have received wounds or bruises: shall a man, christian, have less sense than brute creatures?

9. Have a care of indulging the dangerous *passions* too far, or too often, such as fear, sorrow, anger, &c. left by too frequent repetition, by too intense a degree, or too long a continuance, they should grow into a settled habit and temper;

per; then 'twill cost much more labour and pains to subdue them.

10. Whensoever you feel some of the better and more kindly sort of passion (especially those which flow from the love of God or your neighbour) working in you, encourage and promote them in due degree, that they may fix in your heart more firmly the principles of goodness, and form your very nature and temper to virtue and religion.

11. Where the power of truth and reason has not been sufficient to subdue an irregular passion, it has often been found useful to abate the violence of a passion if we call the thoughts away from that subject, by diverting the mind to another employment.

12. Sometimes also one unruly passion is suppress'd by raising another which is more harmless or useful. So when a stupid inactivity arises from excessive sorrow it may be corrected and removed by some frightful representation, awakening the passion of *fear*, or, perhaps, by some artful and innocent method of teasing the mourner, gently to kindle him a little into *anger*. *Joab* seems to have used both these methods to rouse *David* to his duty, in the midst of his excessive sorrow for *Absalom*, 2 Sam. xix. 1—8. where

about a free and bold speech, he made the
ing afraid, lest the people should forsake
f th m if he gave way further to that unac-
sion ve passion.

Or if any particular passion prevail too
uch over us, sometimes we may change
in the object of the same passion, and there-
you prevent its irregularity and excess.
ood of a timorous christian avoid his duty,
tem or fear of the reproach of the world, or
ne wrath of the magistrate, set the wrath
reaf God and hell fire before him, that the
e a ar of *divine vengeance* may cure him of
oun the fear of man. This was the practice
ion of our blessed Lord to give courage to his
tha disciples, *Luke xii. 4, 5. Fear not them who*
the *kill the body, and can do no more; but fear*
him *who can cast into hell.*

But I proceed now more particularly
to the *religious directions*, which are these
that follow.

1. Never think yourself sufficiently
warded against the power and danger of
ny of your vicious passions, till your na-
ture be renewed by divine grace, till
there be a thorough and universal change
wrought in you, till you have obtained firm
ward principles of universal holiness.
f you would have the fruit good, 'tis in
ain to labour in breaking off every ir-
regular

regular bud, or lopping the branches but the *tree itself must be made good*, in order to *bear good fruit*. This is the direction of our blessed Saviour.

2. Give yourself no rest till you can find the love of God has gained the supreme place in your heart. Love is the ruling passion, and if that be fixt upon the highest and best of objects, it will keep all the other powers and passions of nature in due order and subjection; as have shewn at large in the *second discourse of the Love of God*.

3. Keep your conscience always tender: maintain a holy jealousy of yourselves, and a constant fear of offending God: by this means your spirit will be perpetually awakened and alarmed, when an evil passion begins to stir, or when you are near the place or moment of danger, or within the reach of temptation.

4. Set God always before you in his majesty and in his mercy. Let an awful and comfortable sense of his immediate presence at all times, and in all places be a sovereign and divine guard upon all the dangerous efforts of your nature, or unruly motions of your spirit. This will suppress rising *pride and envy, anger and malice*: this will be a sovereign and sure defence

ence against the tyranny of foolish or
ful fear, as well as a sweet support
der heavy sorrows, and an effectual
eans to restrain them from excess.

5. Commit your soul with all its pow-
ers and passions, to the keeping of Christ,
this state of infirmity and union to
flesh and blood. He knows what it is to
bear a body of flesh, with its various fer-
ments and emotions, though in him these
were all pure and innocent. He is a
compassionate and sympathizing High-
priest, *who can be touched with the feeling
of our infirmities, having himself been tempt-
ed in all things like us*, as far as innocence
could permit; and he is exalted and
ordained of God to take care of feeble
man, wrestling with strong temptations.

6. Whenever you feel a passion arise,
and are doubtful whether it be fit to be
indulged or no, make a trial of it in
prayer, by appealing to God concerning
it; see whether it will bear that test, e-
ven the test of a tender conscience near
the throne of God.

7. Make every irregular passion a mat-
ter of humble mourning and complaint
before the mercy-seat: pray earnestly for
supplies of daily strength against the ir-
regular efforts of nature and passion: cry
out for help from above, whenever you
are

are combating with your unruly affections; God has promised sufficient aid in the gospel. His grace can enable you both to conquer, and to bear vastly beyond the feeble powers of your own nature. Reason and resolution will do much, but religion is a diviner spring of strength and victory.

8. Call yourself continually to account for every irregular fit of passion. Let it never break out and defile your soul without some effectual mortification of it by holy repentance. Think how it discomposed your spirit, disturbed your quiet, ruffled your temper, broke your peace; think how it drew your heart away from God, indisposed you for acts of worship, and unfitted you for death. Think of this, and be ashamed of your foolish indulgence of any faulty and violent affection of the soul: condemn yourself without spreading abroad your excuses and apologies; and print this shame and self-condemnation deep upon your spirit, let it live there in plain and painful characters, and review it especially in the hour of new temptation. Thus every immoderate effort of passion, and every victory that it has obtained over you, shall become an occasion of its own ruin.

9. Treasure up in your mind and memory,

For, such words of scripture as are happily suited to subdue the various unruly passions of nature. The word of God is given us for this end. *I have laid up thy word in my heart, saith David, that I might not sin against thee: And wherewith shall a young man cleanse his way* (a young man, whose spirits are warm, and whose passions are violent), *but by taking heed thereto, according to thy word?* When these enemies of peace and holiness arise within you, take the sword of the Spirit; it is the word of God. Many a vicious passion faints, and languishes, and dies at the appearance of divine truth. Shall I mention a few sentences of holy writ, which are proper to allay these criminal efforts of nature?

Against pride and scorn, read *Prov. xii. 2. When pride cometh, then cometh shame, but with the lowly is wisdom. Prov. xvi. 18. Pride goeth before destruction, and an haughty spirit before a fall. Prov. vi. 17. The Lord hateth a proud look. Eccl. vii. 8. He that is poor in spirit, is better than he that is proud in spirit. Jam. iv. 6. God resisteth the proud, but giveth grace to the humble. Psal. i. 1. Blessed is the man that sitteth not in the seat of the scornful. Prov. xxiv. 9. The scorner is an abomination to men.*

men. Prov. xix. 29. Judgments are prepared for scorers. Prov. xvii. 5. Whom mocketh the poor, reproacheth his Maker.

Against malice and envy. Rom. x. 9. Love your neighbour as yourself. Ep. iv. 31. Let all bitterness, and wrath, and evil-speaking, be put away from you, with all malice. 1 Cor. xiv. 20. In understanding be ye men, but in malice be ye children. 1 Pet. i. 22. Love one another with a pure heart fervently. 1 John iv. 20. If a man say, I love God, and hateth his brother, he is a liar. Job v. 2. Envy slayeth the filthy one. Prov. xiv. 30. Envy is the rottenness of the bones. Gal. v. 26. Let us not be desirous of vain glory, provoking one another, envying one another; for hatred, wrath, strife, variance, envyings, &c. are all works of the flesh, ver. 20, 21.

Against excessive love of creatures. Matt. x. 37. He that loveth father or mother more than me, is not worthy of me. 1 Cor. vii. 29. The time is short: it remaineth therefore, that they that have wives, be as though they had none; and they that buy, as though they possessed not. Col. iii. 2. Set your affections on things above, and not on things on the earth. 1 John ii. 15. Love not the world, nor the things which are in the world: if any man love the world, the love of the Father is not in him.

Against two

Against immoderate and sinful fear. There is scarce any prohibition in all the Bible, more frequently repeated than *Fear not*. *Isaiah's* prophecy abounds with this caution. Chap. xli. 10. *Fear not, I am with thee: be not dismayed, I am thy God.* *Isa. li. 12, 13. I am he that comforteth you; who art thou that thou art afraid of a man that shall die, and the son of man, that shall be as grass, and forgettest the Lord thy Maker? &c.* *Psal. xxvii. 1. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?* *Matt. x. 28. Fear not them which kill the body, but after that can do no more.* *Psal. xxvii. ult. Wait on the Lord, be of good courage, he shall strengthen thy heart.* *Rev. xxi. 8. The fearful and unbelieving shall be cast into the lake of fire and brimstone.*

Against excessive sorrow. *1 Cor. vii. 30. Let those that weep, be as though they wept not.* *2 Cor. vii. 10. Worldly sorrow worketh death.* *1 Thes. iv. 13. Sorrow not for the dead, as others which have no hope.* *Prov. xv. 13. By sorrow of heart the spirit is broken.* *Phil. iv. 4. Rejoice always in the Lord, and again I say, rejoice.* The book of *Psalms*, is so rich a treasury of divine supports and reliefs under those two disquieting passions of fear and sor-

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row, that there are few Psalms without some of these consolations. And in the New Testament, *Rom.* viii. and *Heb.* xii. are chapters written for the comfort of suffering and afflicted christians.

Against immoderate anger and revenge. *Prov.* xv. 1. *A soft answer turneth away wrath; but grievous words stir up anger.* *Prov.* xix. 11. *The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.* *Prov.* xxi. 24. *Haughty scorner is his name, who dealeth in proud wrath.* *Prov.* xii. 16. *A fool's wrath is presently kindled, but a prudent man covereth shame.* *Prov.* xiv. 29. *He that is slow to wrath is of great understanding, but he that is hasty of spirit, exalteth folly.* *Ecc.* vii. 9. *Anger resteth in the bosom of fools.* *Matt.* xi. 29. *Learn of me, for I am meek and lowly in heart.* *Rom.* xii. 18, 19. *If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves.—Vengeance is mine, I will repay, saith the Lord.* *Eph.* iv. 26. *Be angry and sin not: Let not the sun go down upon your wrath, neither give place to the devil.* *Col.* iii. 12. *Put on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, as Christ for-*

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gave you, so also do ye. And particularly treasure up in your memory the divine characters of charity. 1 Cor. xiii. 4. *Charity suffereth long, and is kind, envieth not, vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth (or as it should be rendered) covereth all things, i. e. all faults, believeth all things, and hopeth all things, i. e. all good, and endureth all things, i. e. all injuries and hardships for the sake of others.*

The 10th and last *direction* to regulate our passions about the things of earth, is to live much in the expectation of death, and in the view and hope of eternal things. Death and judgment, heaven and hell, are such grand and awful ideas, that where they are duly considered, they will make the things of this life appear so very little and inconsiderable, as to be scarce worthy of our hopes and fears, our desires and aversions, our wrath and resentments, our sorrows and joys. Such a steady prospect and expectation of things infinite and everlasting, will, by degrees, dissolve the force of visible and temporal things, and make them unable to raise any wild and unruly passions within

within us. Happy the soul that has a strong and lively faith of unseen worlds, of future terrors and glories: this will cure the vicious disorders of flesh and sense, appetite and passion: this will raise the spirit on the wings of devout affection, to the borders of paradise, and temper the soul to the business and the joys of the blessed.



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